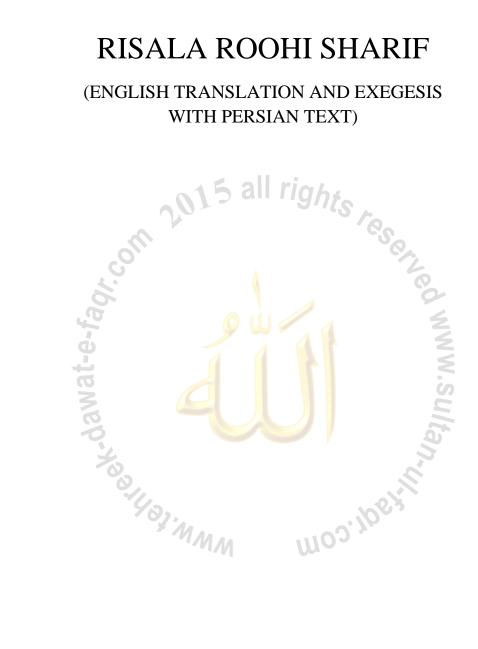




Sultan-ul-Arifeen Sultan Bahoo

> Translation & Exegesis by Mrs. Ambreen Moghees Sarwari Qadri



RISALA ROOHI SHARIF

(ENGLISH TRANSLATION AND EXEGESIS WITH PERSIAN TEXT)

> The Book of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo

Mrs. An. Translation & Exegesis by Mrs. Ambreen Moghees Sarwari Qadri M.A. Mass Communication

moz.ips,

SULTAN-UL-FAQR PUBLICATIONS LAHORE **PAKISTAN**

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Dedicated to my Murshid

SULTAN-UL-ASHIQEEN KHADIM SULTAN-UL-FAQR HAZRAT SAKHI SULTAN MOHAMMAD NAJIB-UR-REHMAN MADZILLAH-UL-AQDUS

Without his favour and kindness
I am nothing

* ASTAST.WWW

PREFACE

بِسُمِ اللهِ الرَّمْنِ الرَّحِيْمِ وَصَلَّى اللهُ تَعَالَى عَلَى خَيرِ خَلْقِهِ هُحَتَّدٍ وَآلِهِ وَآضَعَابِهِ وَ ذُرِّيَاتِهِ وَآهُلِ بَيْتِهِ آجْمَعِيْنَ بِرَحْمَتِكَ يَا آرُحَمَ الرَّاحِيْنَ ط

Spirituality and mysticism is in the soul of every human being. Every soul is curious to know about its Creator and remains anxious for His Closeness. To satisfy this curiosity man is busy in exploring the Nature but his anxiety never ends because basically the soul wants to recognize its Creator not the creation. Only the Sufis and Mystics find the eternal peace of heart as their souls reach and recognize their Beloved Creator. Only His Closeness is the safest refuge from all the worries of this world and the hereafter. His Closeness also reveals all the hidden secrets of the Nature because He is The Creator and He knows everything about His Creation, so whoever reaches close to Him gets all the hidden knowledge. That is why the pioneers of all the basic branches of science like Physics, Chemistry, Biology, Mathematics etc. were the Sufis such as Al-Khawarizmi, Ibn Al-Haytham, Abu Rehan Al-Biruni, Bu-Ali Sina (Avicenna) Jabir Bin Hayyan, Omar Khayyam and many more.

When a Saint reaches very close to Allah, he brings the message of Allah for His Seekers and Lovers. This Divine message tells the human beings what the purpose was behind their creation, what is their relationship with their Creator, how they can fulfill the main purpose of their life and return successfully to their Divine Home without being trapped by the Satan, their inner baser self (*nafs*) and the desires of this world and hereafter.

Risala Roohi Sharif is one such Divine Message; concise, comprehensive and complete conveyed to us through the most

eminent Sufi Saint of the Sub Continent, Sultan Bahoo. He has written 140 books, of which *Risala Roohi Sharif* is the most popular and is the essence of all his teachings. This Divine Book not only opens the doors of the spiritual world upon its readers but is also a source of elevation for those Seekers of Allah who have been demoted from their spiritual level. It is the only book by Sultan Bahoo which is often recommended as Wazeefa (*litany*) in various mystic orders. Its magnificent spiritual values owes to the fact that Hazrat Sultan Bahoo has written it while being in the state of Absolute Oneness with Allah at the station of HaHooiyat¹.

Hazrat Sultan Bahoo writes in his book Ain-ul-Faqr:

"Like Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam I was not formally educated by anyone. Rather, I was given The Divine Knowledge. Its triumphs and spiritual experiences revealed such a vast inward and outward knowledge that needs infinite books to be expressed."

This statement shows that Hazrat Sultan Bahoo could not read or write. That is why no document or manuscript of any of his books written by himself is available. Whatever he dictated verbally, as a result of Divine Inspiration, his disciples and Khalifas² wrote as it is. The original manuscripts were kept safe by the descendants of Sultan Bahoo. Though, among 140 of his books the manuscripts of most of the books were lost or wasted with time. Now only thirty two of his books are available.

Risala Roohi Sharif is compiled, translated and published by various people and publications, both in Urdu and English. The details are given below:

² Spiritual Successors

.

¹ Station beyond all the stations where there is nothing but Allah in the اَلْيَـــَىٰ كَـوِهُـٰلِـــٖ شَـٰى ۚ Form i.e. He is Incomparable with anything.

PERSIAN MANUSCRIPTS

- 1. A manuscript written by Hazrat Ji in1902 A.D
- 2. A manuscript written by Sakhi Sultan Noor Ahmed, the superior of the shrine of Sultan Bahoo. The year in which it was written is not mentioned.
- 3. A manuscript on which the writer's name is not mentioned but the year of writing is stated as 1383 H.
- 4. A manuscript of *Risala Roohi Sharif* is available in Iran-Pakistan Institute of Persian Studies. Its script number is 12060. It was written in 1278 H. Writer's name is not mentioned on the script.
- 5. Another manuscript is available in this institute which was written in 1303 H. Writer's name is not mentioned on it. Its script number is 12473.
- Sultan Altaf Ali, who belongs to the family of Sultan Bahoo, has also mentioned various manuscripts of Risala Roohi Sharif in his book Mirat-e-Sultani.
- Professor Ahmad Saeed Hamadani has also mentioned four other manuscripts of Risala Roohi Sharif in his Urdu translation and exegesis of Risala Roohi Sharif, which he got from different sources.

PRINTED PERSIAN TEXT

A printed text of *Risala Roohi Sharif* is available in "Nuskha-e-Mutabarika" which consists of four books by Sultan Bahoo i.e. *Risala Roohi Sharif, Mohabbat-ul-Asrar, Ganj-ul-Asrar* and *Majalisa-tul-Nabi*. It was published by Itehad Press Lahore on the request of Haji Mohammad Siddique who was a book trader at the shrine of Sultan Bahoo. This script is found from Masood Jhandir Research Library Mailsi.

I am truly grateful to Hafiz Hammad-ur-Rehman Sarwari Qadri who is the Urdu translator of Hazrat Sakhi Sultan Bahoo's books, for providing me these manuscripts which he got from different sources after much research and hard work. May Allah bless him with His Divine Favour and perseverance on the way of Faqr.

PRINTED PERSIAN TEXT WITH URDU TRANSLATION

Many printed Urdu translations of *Risala Roohi Sharif* are available. Some worth mentioning translations are by:

- 1. Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus. (published from Lahore in Aug-2012)
- 2. Nizam-ud-Din Multani (Multan-1930)
- 3. Faquer Noor Mohammad Kulachvi. Translation of *Risala Roohi Sharif* with Persian text is included in his book *Makhzan-ul-Asrar*, published from Dera Ismail Khan. Date is not written
- 4. Faquer Altaf Hussain (*Lahore-1983*)
- 5. Doctor K.B Naseem (Lahore-1987)
- 6. Doctor Sultan Altaf Ali (Quetta-1993)
- 7. Professor Syed Ahmad Saeed Hamadani (Naushehra-Khushab-1994)
- 8. Saad Ameer Khan Niazi (Chakwal-1990)
- 9. Shahid Al-Qadri (Gakhar Mandi, date is not mentioned)

PRINTED ENGLISH TRANSLATION WITH PERSIAN TEXT

Professor Syed Ahmad Saeed Hamadani has translated *Risala Roohi Sharif* in English and has also given the Persian text alongwith the translation. He has also discussed a few important topics of *Risala Roohi Sharif*.

ENGLISH TRANSLATIONS WITHOUT PERSIAN TEXT

By:

- 1. Khalifa Shaukat Ali Sarwari
- 2. Zaheer Abbas Gondal
- 3. Mr. Qirfiraz Ahmad Siddiqiue (South Africa)

All these translations are available on internet but without original Persian text. No proper exeges of *Risala Roohi Sharif* is available till now.

The Persian text of *Risala Roohi Sharif* in all the above mentioned printed and unprinted materials are the same and I did not find any worth mentioning dissimilarity in these texts. Although, translations are done according to the intellectual level and spiritual understanding of the translator, hence are different from each other.

By the Grace of Allah I am having the honour of translating and explaining this delectable Divine Book on the order of my Murshid Kamil Akmal³ Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus. He is the spiritual descendant of Hazrat Sakhi Sultan Bahoo and the current Shaikh⁴ of Sarwari Qadri Order of Sultan Bahoo. For this English translation and exegesis I am referring to the same Persian text of *Risala Roohi Sharif* which was used by my Murshid Sultan Mohammad Najib-ur-Rehman for Urdu translation. The spiritual education and guidance gained from him is all what I have. I am nothing without his kindness and favour.

Translating and explaining this most important book by Sultan Bahoo in English is need of the time because English is

³ Perfect and Accomplished Spiritual Guide

⁴ Spiritual Leader

internationally used and understood language in this age. Though, when Hazrat Sultan Bahoo wrote it, Persian was the most popular language in the world and most of the knowledge was transmitted in Persian. With the decline of Muslims this language also faced downfall. Afterwards, the entire knowledge was translated in English but the mystic knowledge was the least transmitted and translated knowledge, as neither Muslims nor other nations had much interest in it. The religion of Muslims was reduced to just superficial aspects of Islam and they had no attention towards its soul. So they totally ignored to get knowledge about spirituality and mysticism, neither did they bother to spread the teachings of their great Sufi ancestors nor transmitted them to next generations. Now, under the supervision of Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman his Tehreek Dawat-e-Fagr has started translating the mystic knowledge, details about our great Sufi Saint and their teachings into English. Many websites and four books, "Sultan Bahoo-The Life and Teachings", "The Spiritual Guides of Sarwari Qadri Order", "Kashf-ul-Asrar" and "Ganj-u<mark>l-</mark>Asrar are available, while many projects are in the pipe line. Translation and exeges of Risala Roohi Sharif is just another step towards the accomplishment of this mission. If we want to educate our coming generations about the soul of Islam and introduce them to their great Sufi ancestors then it is inevitable to translate mystic knowledge in English because they are more acquainted with English than Urdu or Persian. Moreover, if we want to spread The Divine Message of our Saints worldwide, English is the best medium.

I have tried my best to keep this translation and exegesis as simple as possible so that it can be understood by all. Although it was indispensable to use some Sufi terminology which are not commonly understood. For the ease of readers their meanings are given alongwith them as well as in the glossary.

I am truly grateful to Sahibzadi Muneeza Najib Sarwari Qadri and Mrs. Yasmeen Khurshid Malik Sarwari Qadri for reviewing this book and giving precious suggestions to improve it.

While doing this translation and exegesis I continuously sought inward and outward help from my Murshid Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman as well as spiritual guidance from Hazrat Sakhi Sultan Bahoo. May Allah grant me His Favour to convey the true spirit behind this Divine Message. May Allah also make this book a source of persuading common Muslims to travel on the path of righteousness and opt Faqr, The Divine Path to reach close to Allah, have His Vision and gain presence in the Majlis-e-Mohammadi⁵ for their betterment in the world and life hereafter. Amin

Mrs. Ambreen Moghees Sarwari Qadri

M.A Mass Communications University of The Punjab

November-2015 Lahore, Pakistan

⁵ The Holy Assembly of Prophet Mohammad

TO MAN TO THE TOWN

FOREWORD

The Risala Roohi Sharif is a very concise, subtle and Divine Treatise, an ocean in a drop, consisting of each word based on truth in an abridged form on The Divine Subject of Faqr. In fact it is a masterpiece of the masterpieces of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo, the fifth Sultan-ul-Fagr. This book is all about his exploration of The Divine Experiences, Revelations, the hidden secrets of Fagr, which, for the first time any Saint endeavoured to write and made public. The Divine Secrets which were never disclosed are now unfolded by the sacred author. The book also talks about The Zaat (Essence) of Allah that was concealed in the world of HaHooiyat and an intense passion to be recognized aroused in The Zaat. The desire revealed so intensely that the Saints called it 'Ishq' which is the base of the creation. Ishq is His first Tajalli which manifested in the form of Noor-e-Ahmadi. Ahad (احدا) Himself wearing the veil of 'M' ' (احید) manifested in the form of Ahmad

The book also reveals about the manifestation of the seven Sultan-ul-Faqr souls. The author himself speaks of the book that if it is considered amongst the signs of The Divine Command and is called revelation from Allah then it is correct. God forbid! If somebody considers it as the word of a human being, no doubt it is Divine. It also relates about the Insan-e-Kamil (The Universal Divine Man) who has to come to this material world in every era in a different physical body to guide the Seekers of Allah. By purifying their souls he takes them to the highest level of path of Faqr covering all its waystations, about which it is said, القَامُ اللَّهُ الْمُعْمُ اللَّهُ اللَّهُ الْمُعْمُ اللَّهُ ال

Prophet unites completely with his Noor of Oneness with Allah or Noor-e-Wahdat.

Risala Roohi Sharif is in fact the real story of the creation of Man and his relation to Allah as He says, "Man is My secret and I am his Secret." Hazrat Sakhi Sultan Bahoo, because of his grand status of being the Beloved of Allah converses with Allah, relates the Knowledge of Allah and unfolds the Secrets of Allah. He also describes the purpose of creation and the six steps of The Divine Descent which include the journey of the soul to levels and realms. Then he tells about his taking bayat at the sacred hands of The Holy Prophet in Majlis-e-Mohammadi (The Holy Assembly of Prophet Mohammad) where he met his sacred Family, was blessed by them and honoured with the titles of 'Mustafa Sani' and 'Mujtaba Akhir Zamani' by The Holy Prophet.

In short, this book deals with the spiritual elevation of the soul. The Seekers of Allah can achieve a lot many spiritual benefits from it. The author of *Risala Roohi Sharif* Hazrat Sakhi Sultan Bahoo has written it in the state of Oneness with Allah at the station of HaHooiyat (*The Unknowable and Incomparable World where Allah is All Alone*). He writes in *Ain-ul-Faqr*, "Like Prophet Mohammad, I was not formally educated by anyone, rather I was given The Divine Knowledge. Its triumphs and spiritual experiences revealed such a vast inward and outward knowledge which needs infinite books to be expressed." So, he wrote 140 books on the basis of The Divine Inspiration and *Risala Roohi Sharif* is the essence of all of them.

His status and splendour is beyond anyone's speculation. He was named Bahoo by his mother on Allah's Command, as Bahoo has always remained with Hoo. He was a Fana Fi Hoo (annihilated in Hoo) Faquer claiming to take every true Seeker of Allah from the initial station of spiritual journey to the final and supreme level in only a moment.

After a short introduction of Hazrat Sultan Bahoo, I dare to write some words in the honour of my sacred Murshid Kamil Akmal Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus who is the spiritual descendant of Hazrat Sakhi Sultan Bahoo and the current Shaikh of his Sarwari Qadri Order. He has translated Risala Roohi Sharif in Urdu from Persian, apart from his being the author of several books which he has written for spreading the teachings of Faqr and the enlightenment of the Seekers of Allah. His books are a torch for the common men to show them the path of Allah in this world of bafflement. He is also a torch bearer in the world of confusion among sects and groups of Muslim Ummah. In clear words, he is the Insan-e-Kamil of the present era. His books like 'Shams-ul-Fugara', 'Mujtaba Akhir Zamani', Haqeeqat-e-Mohammadia' and many more are a precious gift for the Faqr Seekers.

The present book, which is the interpretation and exeges of 'Risala Roohi Sharif' is the best ever attempt in English language among the spiritual works undertaken on the writings of the great Saint Hazrat Sakhi Sultan Bahoo. This effort is done by my dear companion and Sarwari Qadri sister Mrs. Ambreen Moghees who took the high responsibility of interpreting and then elaborating the details of the Risala Roohi Sharif on the command of our mutual Murshid Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman to convey The Divine Message of Sultan Bahoo to the people in English because this language is prevailing now. Due to his spiritual influence and valuable instructions, she has been successful in writing such a beautiful piece of mystic literature upon the marvelous and inspirational book of Sultan Bahoo which contains thought provoking and meaningful words that could be explained in a huge length only by such a spiritually enlightened writer accompanied by the guidance of her sacred Murshid. She has full command on four languages i.e. English, Urdu, Punjabi and Persian but she knows the Arabic language as well. The book interpreted is also in Persian originally and she is well versed in this language.

The exegetist has also shared with me in writing the English versions of books by our Murshid, 'Shams-ul-Fugara' and 'Mujtaba Akhir Zamani' with the titles "Sultan Bahoo-The Life and Teachings" and "The Spiritual Guides of Sarwari Qadri Order" respectively. She has translated Hazrat Imam Hussain's book "Mirat-ul-Arifeen" into Urdu from the Arabic language and has also done its exegesis which was hard to understand and explain but she did that too with a great zeal under the spiritual attention of our honourable Murshid. She is a regular writer in the monthly Sultan-ul-Faqr magazine and is also translating Sultan Bahoo's other books from Persian to English. She has already translated his books Ganj-ul-Asrar and Kashf-ul-Asrar and working on more under the guidance of her Murshid. She is very capable and has the great ability to receive as much beneficence from our respected Spiritual Guide as no one else can among our female fellow disciples. She delivers very convincing lectures and has turned many highly educated and professional ladies as well as the house wives into the Seekers of Allah who were only the seekers of the world earlier. Her formal education is Master in Mass Communication. Due to her talents she was chosen for the great task and she has fulfilled the required purpose of conveying The Divine Message to the masses.

Hence, the details of the spiritual elevation, descent and ascent of the soul, the description of the Mohammadan Reality which was the outcome of the intense Divine Passion of Ishq, the revelation of seven Sultan-ul-Faqr souls, the Insan-e-Kamil, the author's spiritual experiences and his presence in The Holy Assembly of Prophet Mohammad, the explanation of the spiritual levels, even each and every word of *Risala Roohi Sharif* she interpreted and elaborated with such an ease and comfort that only she has the knack of doing such a great job. She proceeds in

sequel, taking the Persian paragraphs one by one, interpreting and giving their explanation exactly as Sultan Bahoo has proceeded stage to stage in his book. Each line, rather every word she explains to the satisfaction of the reader. The most beautiful line which impressed me is, "The title implies that this subtle inspirational treatise is revealed by THE SOUL upon a Sacred Soul for the elevation of the pure souls." Although, every line is beautiful but some of them touch the heart and soul.

She proves every point with the solid proofs giving illustrations and references with the quotations from mystic books of the Saints like Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani, Hazrat Sakhi Sultan Bahoo's other books, Hazrat Ibrahim Al-Jaili, Imam Ghazali, Allama Ibn-e-Arabi, Maulana Rumi, Bulleh Shah, Allama Iqbal etc. which give it a colour of a literary and authentic piece of writing. The description of The Divine Love and its joy, the intensity of relationship between The Divine Lover and The Beloved, never lets even an ordinary reader to lose interest and goes on and on to know all about it. It is not only an exegesis but also an analysis. The writer seems an analyst at times. She is able to read between the lines and tells the underlying meanings with expertise. How effectively she explains the details of The Divine Trust which was presented to everything of the universe but they refused and man took up the great responsibility as he is ignorant of his stature and cruel to his nafs.

As regards her diction, she explains in appropriate words but at times she uses complex words according to the elevation of the description. Her style is convincing and mature following her sacred Murshid's writing style. The book includes citations, glossary and bibliography too.

I will conclude my words saying that Inshallah this book will prove to be a milestone in the realm of Faqr or mysticism and a blessing for the Seekers of Allah.

Yasmin Khurshid Malik Sarwari Qadri

M.A English (*Literature*), E.L.T University of The Punjab



SHORT BIOGRAPHY OF SULTAN-UL-ARIFEEN HAZRAT SAKHI SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo was born on Thursday, the 1st of Jamadi-us-Sani in 1039 H (17 January, 1630 A.D) at dawn, in the reign of Mughal Emperor Shah Jahan in Shorkot, District Jhang, Pakistan (then India). He belonged to the "Awan" tribe of the progeny of Hazrat Ali Bin Abu Talib. Awans are Hazrat Ali's children from wives other than Hazrat Fatima Razi Allah Anha. Sultan Bahoo's father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan's army. His mother, Bibi Rasti was a Saintly woman. She was spiritually informed of Sultan Bahoo's grandeur and spiritual status before his birth and according to his status of Fana-Fi-Hoo (annihilation in Hoo) his name Bahoo (One with Hoo) was revealed to her.

Sultan Bahoo says:



Meaning: Bahoo's mother named him Bahoo because Bahoo has always remained with Hoo (هُو).

Hazrat Sakhi Sultan Bahoo was a Wali (Saint, Friend of Allah) by birth. He remained engrossed in heavenly experiences and doubtless spiritual triumphs from his early age. Sultan Bahoo gained his early mystic and spiritual education from his mother. A non Muslim would immediately recite Kalma and accept Islam if his eyes fell upon The Divine Face of Sultan Bahoo, such was the intensity of The Divine Theophanies radiating from him.

Sultan Bahoo states in his books, "I searched for a Murshid⁶ for thirty years but in vain". It was because he already held such elevated levels of Faqr where access of anyone is extremely arduous. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah's Vision, he was wandering in the suburbs of Shorkot when Hazrat Ali Bin Abu Talib came and took him to The Holy Assembly of Prophet Mohammad where the four Pious Caliphs, Sacred Family (Ahl-e-Bait) of Prophet Mohammad and Hazrat Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took bayat⁷ at the sacred hand of Prophet Mohammad who entrusted him to Hazrat Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Hazrat Sakhi Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his Murshid in his books. He says, "When Ghaus-ul-Azam Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till eternal end." Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took bayat at the hand of Shaikh Pir Abdul Rehman Jilani Dehlvi who entrusted The Divine Trust of Faqr to Hazrat Sakhi Sultan Bahoo in just a single meeting.

The splendour of Hazrat Sakhi Sultan Bahoo is beyond anyone's speculation. He is blessed with the extremities of Faqr and stationed at the status of Sultan-ul-Faqr V. He says, "The Holy Prophet has ordered me to guide everyone, Muslim or non Muslim, fortunate or unfortunate, alive or dead and he has entitled me as Mustafa Sani (*Mustafa The Second*) and Mujtaba Akhir Zamani (*Mujtaba of The Last Era*) with his pearl divulging tongue." (Risala Roohi Sharif)

The spiritual order of Hazrat Sakhi Sultan Bahoo is The Sarwari Qadri Order. The Qadri Order reaches Prophet Mohammad

⁶ The Divine Spiritual Guide

⁷ Oath of Allegiance-When a person becomes a disciple, he hands over himself to his Spiritual Guide in exchange of spiritual guidance after bayat. This in fact is a pact between Allah and His Slave which eternally bonds the Murshid with his disciple.

through Shaikh Abdul Qadir Jilani. There are two offshoots of Qadri Order, Zahidi Qadri and Sarwari Qadri. Hazrat Sakhi Sultan Bahoo considers only The Sarwari Qadri Order the proper and real Qadri Order. He says:

Qadri Order has two off shoots, Zahidi Qadri and Sarwari Qadri. Sarwari Qadri Murshid has perfect command over Ism-e-Allah Zaat (The Personal Name of Allah which represents The Divine Essence and all His Attributes) that is why when he blesses a Seeker with The Divinity of Ism-e-Allah Zaat, he grants him an equal status of his own, thus the Seeker becomes so indifferent to all needs and completely resigned to Allah's Will that gold and soil become equal for him. On the contrary, the follower of Zahidi Qadri Order has to devote at least twelve years to very hard mystic struggles, then Shaikh Abdul Qadir Jilani helps him and elevates him to the status of majzoob⁸ devotee, while the status of a Sarwari Qadri devotee is that of belovedness. (Kaleed-ul-Tauheed Kalan)

He describes the status of Sarwari Qadri Murshid and devotees in these words:

What is the initial status of an accomplished Sarwari Qadri Murshid? It is that he elevates the Seeker spiritually on the very first day, with his one glance and Zikr (invocation) of Ism-e-Allah Zaat, to such heights that the Seeker is completely drowned in The Divine Union and finds presence in The Holy Assembly of Prophet Mohammad. The Murshid who cannot do this is not a proper Sarwari Qadri. (Kaleed-ul-Tauheed)

Hazrat Sakhi Sultan Bahoo himself holds this status. He says:

-

⁸ The devotee who cannot tolerate the effects of Divine Light and loses his senses

Meaning: For every true Seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me! Come to me! Come to me! Come to me O' Seeker of Allah! I can take you to Allah on the very first day.

Hazrat Sakhi Sultan Bahoo could not avail the opportunity to receive formal worldly education because he was ever absorbed in the deep Ocean of Divine Unity, even then he has written 140 books.

All of his books are in Persian except the collection of his poetry which is in the form of Punjabi quatrains.

Sultan Bahoo's books are masterpieces of The Divine Knowledge. He proclaims that if anyone could not find a Murshid, his books will prove to be a medium for him to reach the Perfect Sarwari Qadri Murshid who will guide him to Allah.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. His writings are so influential that they envelop the reader completely. If these books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If a reader continues reading them with complete faith and true heart, he will be guided towards the Perfect Sarwari Qadri Murshid who is the real spiritual successor of Sultan Bahoo in the present age.

Translations of Sultan Bahoo's following books are available in the market:

(1) Abyat-e-Bahoo (*Punjabi Poetry*) (2) Dewan-e-Bahoo (*Persian Poetry*) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-Tauheed (*Kalan*) (6) Kaleed-ul-Tauheed (*Khurd*) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9)Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mahak-ul-Faqr (*Khurd*) (13) Mahak-ul-Faqr (*Kalan*) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Laqa

(Khurd) (19) Fazal-ul-Laqa (Kalan) (20) Miftah-ul-Arifeen (21) Noor-ul-Huda (Khurd) (22) Noor-ul-Huda (Kalan) (23) Taufeeq-ul-Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-Waham (29) Deedar Bakhsh (30) Kashf-ul-Asrar (31) Mohabbat-ul-Asrar (32) Tarfa-tul-Ain (this book is also known as Hujjat-ul-Asrar).

Sultan Bahoo has not used the conventional terms of Sufism or Mysticism for his teachings, rather he calls them 'Faqr'. Faqr is the spiritual way which leads to The Divine Knowledge and Vision of Allah. In all his books he lays emphasis on acquiring the way of Faqr under the spiritual guidance of a Sarwari Qadri Murshid. He declares the Zikr⁹ and Tasawur¹⁰ of Ism-e-Allah Zaat the key to the ultimate sanctity and purgation of soul after which the soul is blessed with The Divine Vision and presence in The Holy Assembly of Prophet Mohammad, which are the most elevated spiritual stations.

Hazrat Sakhi Sultan Bahoo says in his books that despite of all his efforts he could not find a truly capable Seeker of Allah to whom he could entrust The Divine Trust of Faqr for the future guidance of Seekers, so on the 1st of Jamadi-us-Sani in 1102 H (1st March, 1691 A.D) he passed away without transferring this Trust to anyone. Afterwards, Hazrat Sakhi Sultan Bahoo entrusted it spiritually to Syed Mohammad Abdullah Shah Madni Jilani. The Shrine of Hazrat Sakhi Sultan Bahoo is in Jhang, Pakistan. His urs is held on the first Thursday of Jamadi-us-Sani. ¹¹

⁹ Invocation

¹⁰ Contemplation

¹¹ To read the complete biography and teachings of Hazrat Sakhi Sultan Bahoo please read the books "Shams-ul-Fugara" and "Mujtaba Akhir Zamani" written by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman, or their English versions titled as "Sultan Bahoo-The Life and Teachings" and "The Spiritual Guides of Sarwari Qadri Order" respectively.

INTRODUCTION TO RISALA ROOHI SHARIF

According to the mystic terminology "Arif" is the one who prays Allah while seeing Him i.e. the one who is blessed with the Vision and Closeness of Allah. "Arif Billah" is the Arif who has completely annihilated in The Divine Essence and has found Eternal Union with Allah. He is One with Allah and is the Absolute Manifestation of Allah in this material world. He is also entitled as The Insan-e-Kamil (The Universal Divine Man) or The Faqeer-e-Kamil. To become One with Allah is the highest spiritual status. To attain this level an Arif has to pass through innumerable spiritual states and levels which are not, in any case, known to common people, neither worldly knowledge is enough to reach this level. No one can become Arif just by reading books regarding mysticism and spirituality. One has to join the path of Fagr, take bayat on the hands of Perfect Sarwari Qadri Murshid and pass all the spiritual stages under his guidance and supervision with pure intention to have ultimate Closeness of Allah. So, spirituality or mysticism is an entirely different world. Unless one covers all its waystations and becomes an Arif himself, he or she cannot understand what the other Arif is saying and what inner meanings are hidden in his apparent words. Sultan Bahoo himself says:

Meaning: Only an Arif can understand the words of other Arif, common people who are captured in the clutches of their nafs¹² cannot understand them.

¹² Inner baser self which keeps a person away from Allah by trapping him in worldly desires.

Translation and exegesis of Sultan Bahoo's books cannot be properly done unless one has got spiritually linked with him after covering all the spiritual stages. *Risala Roohi Sharif* is considered as the essence of all his writings, so it requires more of spiritual understanding which is miraculously provided by this treatise itself to those who truly and sincerely seek it.

Hazrat Sakhi Sultan Bahoo is The Sultan of Arifeen 13 and stationed at the ultimate spiritual rank of Oneness with Allah i.e. The Sultan-ul-Faqr. This Absolute Oneness makes all his words Divine, as he himself says about Risala Roohi Sharif, "If this book is considered amongst the Signs of Divine Command, it is perfectly true, and if it is called revelation from Allah then this is correct as well. God forbid! If someone thinks this exquisite piece of writing as words of a human being, undoubtedly it is Divine." So, his words have Divine effect on pure hearts. They purify and enlighten the soul of the reader and thus provide him with the clarity of mind to understand the spirit of the words. It is also important to know that every Seeker understands his writings according to his own level. The Seeker at initial spiritual level will absorb the message according to his capacity. As his level keeps on elevating, his capability to understand the actual message will also go on increasing. Whenever he will read Sultan Bahoo's books, he will find a new and deeper meaning from the same line.

Risala Roohi Sharif is a wonderful prose written beautifully in a poetic style. Each and every word of it contains an ocean of meanings which needs a whole book to explain. Exegesis done here is just a humble effort to explain this Divine Book.

¹³ Plural of Arif, The Knowers of Allah

ABOUT THE TITLE

The title "Risala Roohi Sharif" has its own significance. Risala (المالية) is an Urdu word which is basically used for a small book, pamphlet or booklet. In dictionary it is also translated as "written message". Both meanings are suitable here because Risala Roohi Sharif is the smallest book by Hazrat Sakhi Sultan Bahoo and is the written message from Divinity. "Rooh" (حول) an Arabic word for the soul. The title implies that this subtle inspirational treatise is revealed by THE SOUL upon a Sacred Soul for the elevation of pure souls. It is the message of Soul for souls.

In Quran Allah has owned the Soul which is breathed into the body of Adam. He says:

Meaning: "And then I breathed My Soul into him." (Al-Hajr-29)

The angels were ordered to prostrate before Adam because the material body of Adam contained the Soul of Allah. This proves that the reality of Adam is the Soul of Allah. Material body is just a cover for it. This is the reason why soul is always attracted

towards Allah, as He is its Origin اِنَّ اللَّهِ وَ اِنَّ الْكِهِ رَاجِعُون Meaning: "No doubt we are from Allah and to Him only we return."

Mystics compare the relation of soul with Allah as that of a wave to an ocean. The wave which returns and annihilates in the ocean, finds eternal union and becomes ocean itself. This is the case with the purest souls of Saints and Friends of Allah.

The Soul of Allah which is The Purest is called the Rooh-e-Qudsi¹⁴ (دوح قدسی). This Soul is hidden within the being of every human. Only because of the presence of this Soul human beings

¹⁴ The Divine Soul

are considered the best creation. Rooh-e-Qudsi is concealed in three layers of other souls which have their own peculiar characteristics and importance in the body. These three souls are (1) Rooh-e-Sultani¹⁵ (2) Rooh-e-Noorani¹⁶ (3) Rooh-e-Hewani or Jismani¹⁷

Rooh-e-Hewani (وروح حيواني) is the soul which is assimilated in the flesh, bones and blood of human beings. It is also present in the animals. It keeps the body moving and all the systems of the body running. It is associated with the material world so it possesses all the qualities and properties which a body needs to survive in this world. Feelings of hunger, thirst, sleep, anger, tiredness etc. are associated with it. It also possesses the beastial qualities like lust, greed, vice, malice etc. It is always attracted towards this material world and keeps a person trapped in this world by creating more and more worldly desires in him. Thus, he wants to progress in this physical world only and never tries to strengthen his spiritual relation with Allah. The Nafs-e-Ammarah (نفس اهاره), which incites a person to commit sins, is related with this soul. The medical science has approach to this soul only.

The second layer is that of Rooh-e-Noorani (ووح نوراني) which is associated with Alam-e-Malakut¹⁹ (عالم ملكوت). This soul is attracted towards excessive prayers and recitals, fasts and other religious exercises (according to the religion of an individual) to achieve higher ranks in the hereafter and a better place in the heaven. Since it is closer to the Rooh-e-Hewani, it has impacts of the qualities of Rooh-e-Hewani and is still not free from the clutches of the material world and its desires. Though, it attracts

¹⁵ The Kingly Soul

¹⁶ The Soul with celestial Light

¹⁷ The Soul directly associated with physical bodies

¹⁸ The ill commanding inner self

¹⁹ The spiritual world of symbolic forms of bodies which cannot be touched, like that we see in dreams.

a person towards prayers, yet the reason behind this attraction is not the love of Allah but the love of this world or hereafter i.e. a person prays either for the solution of his worldly problems or to get more of worldly luxuries or the pleasures of the hereafter. The second and improved level of nafs i.e. Nafs-e-Lawamah²⁰ (نفس لوامه) is related with this soul. This nafs repents after committing sin.

Rooh-e-Sultani (روح سلطانی) is associated with Alam-e-Jabrut²¹ (روح سلطانی). This is the soul which is blessed with The Divine Love. It urges and struggles to reach close to Allah and have His Vision. It is away from the desires of world or hereafter. This is the soul which connects man with Allah. The third level of nafs i.e. Nafs-e-Mulhima²² (نفس ملهمه) which warns through Inspiration and prevents a person from committing sin, is related with this soul.

When a person gets rid of the worldly desires aroused by the Rooh-e-Hewani and its beastial qualities, this soul becomes pure and annihilates in the Rooh-e-Noorani i.e. Rooh-e-Noorani dominates Rooh-e-Hewani. When a person gets rid of the desires of pleasures of the hereafter as well and starts loving Allah truly, the Rooh-e-Noorani annihilates in Rooh-e-Sultani. Then Rooh-e-Sultani travels spiritually towards the Closeness and Vision of Allah. To reach this destination a person needs guidance of The Divine Spiritual Guide i.e. Murshid Kamil Akmal who knows the ups and downs and the obstacles of this spiritual path. Without him travelling this path is impossible. Due to the intense Ishq²³ of Allah, the Rooh-e-Sultani gets annihilated in the fourth and Ultimate Soul, The Rooh-e-Qudsi. Hence, this Soul appears in the being of a person, that is to say, its attributes dominate the attributes of the other three souls. The fourth and purest form of

²⁰ The repenting inner self

²¹ The world of souls or The connecting world

²² The innerself which warns before committing sin

²³ Intense and self sacrificing Divine Love

nafs i.e. Nafs-e-Mutmaina 24 (نفس مطمئنه) which is never inclined towards sins, is associated with this Soul 25 . This level is possessed by Prophets and Saints.

Rooh-e-Qudsi is the Soul which is One with Allah. Only It is blessed with the Vision and Union of Allah. It has all The Divine Attributes and is associated with Alam-e-LaHoot²⁶ (בולף). Rooh-e-Qudsi is The Absolute Soul and is One as it is The Soul of Allah. During the spiritual journey towards Union with Allah, every soul annihilates in it and becomes One with it. It is the origin of the souls of all the human beings and is the final destination as well. Those who do not travel the path of Faqr under the guidance of a perfect Spiritual Guide with an intense desire to have Vision and Union of Allah, remain deprived of finding the eternal peace and pleasure of reaching the destination.

Hence, Risala Roohi Sharif is addressed to all the four levels of soul and is also a source to elevate the Rooh-e-Hewani to Rooh-e-Qudsi.

The word "Sharif" (شریف) literally means "noble" and it refers to Holiness and Divinity. In the Sub-continent it is a tradition to attach the word Sharif to the sacred places or things. It shows respect and devotion for that holy place or thing, just as "Majeed", "Kareem" or "Sharif" is attached with "Quran" to highlight its Holiness. *Risala Roohi* is the message of Allah through His beloved Saint Sultan Bahoo. Each and every word of it contains Noor²⁷ of Allah which purifies the rusty and filthy souls. So, to highlight its Holiness the word "Sharif" is attached to it.

²⁵ Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani has discussed these four layers or levels of soul and the related levels of nafs in his book Sir'rul Asrar.

²⁴ The Satisfied Self

²⁶ The world of Absolute Divinity

²⁷ The Divine Light

MAIN CONTENTS

In *Risala Roohi Sharif* Hazrat Sakhi Sultan Bahoo has revealed a lot of spiritual secrets in general and the status of seven Sultanul-Faqr Souls in particular. He has also discussed his own level of Divine Oneness.

Seven main points are the gist of the Risala which are discussed topic wise.

 Reason for creation and seven steps of Divine Descent, based upon the Qudsi Hadith:

Meaning: I was a hidden Treasure, I desired to be recognized so I created the creature.

- 2. Manifestation of Noor of Allah in the form of Noor-e-Ahmadi
- 3. Introduction of seven Sultan-ul-Faqr Souls
- 4. Spiritual status of Sultan Bahoo
- 5. Epithet of the *Risala Roohi Sharif* and its Divine impact on the readers.
- 6. Short account of presence of Sultan Bahoo in The Holy Assembly of Prophet Mohammad (*Majlis-e-Mohammadi*) and getting titles of "Mujtaba Akhir Zamani" and "Mustafa Sani" from there.
- 7. A piece of conversation between Allah and His Beloved Sultan Bahoo at the level of HaHooiyat.

The original Persian text of *Risala Roohi Sharif* is given at the end of the book.

ENGLISH TRANSLATION

In the Name of Allah The most Beneficent, The Most Merciful

Allah be Glorified is the Sustainer of all the worlds. Best end is only for the pious ones. Darood and Salam (*Salutations*) upon Allah's Beloved Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, his sacred Progeny, esteemed Companions and all the exalted members of his sacred Family.

O' dear! May Allah keep you steadfast upon The Right Path in both the worlds. You must know that گنتُ Kunto (I was) refers to HaHooiyat-The Unknowable and Incomparable world, اكنتُرُ Kanzen (The Treasure) refers to YaHoot-The First Manifestation, Makhfiyan (Hidden) refers to LaHoot-The world of Absolute Divinity, کنتُ Fa Aradtu (I intended) refers to Malakut-The world of symbolic forms, المنافقة المنافقة

Hazrat-e-Ishq adorned the Throne of His Kingdom above both the worlds in the Glorious Court of (*His Own*) Magnificence. Due to the utmost astonishment about the quiddity of His Pure Being, innumerable efforts of intellect²⁹ (to understand Him) went in vain. Allah be Glorified! has manifested the signs of

²⁸ The Universal Divine Man

²⁹ Here Hazrat Sultan Bahoo has used the term قَالُو عَتَّل which literally means "Caravans of intellect" but it actually refers to the innumerable efforts of intellect to understand Allah.

Jamaal (Divine Beauty and Compassion) and Jalaal (Divine Majesty and Wrath) of His Perfect Nature through thousands of earthen elemental bodies which are His Perfect Manifestation. By making them pure sanctified mirrors He is observing His Own Beautiful Countenance. (In fact) He is experiencing His Own Love. He Himself is The Sight, The Beholder and The Beheld. He is the Ishq (Love), the Ashiq (Lover) and the Mashooq (Beloved). If you remove the veil (of nafs) from yourself then you will observe that only One Entity exists. The duality (multiplicity of material things) you see is because you lack (spiritual) insight.

The author of this treatise, who is secluded in The Divine Sanctuary of The Jalal and Jamal of HaHooiyat of The Essence, engrossed in beholding The Absolute Self, blessed by The Divine Favour due to witnessing The Omnipresent and Worshipped Reality, in the beloved care of اسبُحَاني مَا اعْظَمْ شَاني اللهِ اللهِ Worshipped Reality, in the am The All Praised and I owe great splendour) and honoured with great respect, adorned with the crown of The Divine Knowledge of Absolute Oneness and wrapped in the purgated and sanctified cover of آنتاً اَنْتَا اَنْتَا (You are Me and I am you), entitled as "Haq" (The Divine Truth) by The Haq, The Secret of The Divine Secrets of YaHoo, annihilated in Hoo³⁰ Faquer Bahoo, who belongs to the Awan tribe and resides in the suburbs of Qila Shore (May Allah keep it safe from calamities and tribulation), writes some words to describe the reality of Faqr, which is the station of The Essence of The Divine Self 'Hoo', and grants the knowledge of the real and inner meanings of (My Compassion encompasses everything) دَحْمَتِيْ وَسِعَتْ كُلُّ شَيْءٍ

The Arif-e-Vasil (*Knower of Allah who is unified with Him*) beholds nothing except Allah wherever and whatever he watches.

³⁰ The Divine Essence

He becomes absolutely One with The Absolute, perishing the traces of his own self and everything other than Allah.

Know! When the Noor-e-Ahadi (Noor of The One), coming out of His isolated Oneness, intended to manifest Himself in multiplicity, He graced (all the worlds) with the splendid sight of His Pure Divine Beauty. Both the realms started burning like a moth on the candle of His Blazing Beauty. Then, the Noor of Ahad concealed in the veil of (M) of Law Ahmad³¹ and manifested Himself as Ahmad. He then shook Himself seven times due to the abundance of Divine passionate Will, with that seven purgated souls of Fugara³², annihilated in Allah, immortal with Allah, absorbed in The Divine Vision, all core without any flesh or body, drowned in the unfathomed ocean of The Divine Beauty appeared on The Divine Eternal Tree of Pure Transparent Belief seventy thousand years before the birth of Adam. Neither did they see anything except The Divine Essence since pre-existence till eternity, nor did they hear anyone other than Allah. They ever remained as such an ocean of Union in The Divine Sanctuary which has no decline. At times, they endeavoured in glorification and purgation with their body of Noor. Sometimes they are a drop in the ocean and sometimes the ocean in a drop. They are blessed with the cover of Beneficence of اِذَاتَمَّ الْفَقُرُ فَهُوَاللَّهُ (when Fagr is accomplished that is Allah). Hence, they have got an eternal life and are honoured and exalted with the Crown of الْفَقْرُ لَا يُخْتَاجُ إِلَىٰ رَبِّهٖ وَلَا إِلَىٰ غَيْرِهِ (Faar demands nothing from Allah or anyone other than Allah). Neither they are aware of the birth of Adam nor about the occurrence of the Doomsday. They have their steps on the heads of all the Saints, Ghaus³³ and Qutbs³⁴. It is absolutely correct to call them Allah, and if they are

³¹ When 'M' is put in 'Ahad', it becomes 'Ahmad'.

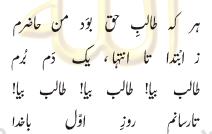
³² Plural of Faqeer; Faqeer is the Saint who travels the path of Faqr and reaches its ultimate level

^{33, 34} Highest spiritual ranks of Saints

called Men of Allah, it is fine as well. This secret is known only to those who recognized them. Their station is The Divine Sanctuary of The Magnificent. They never requested for anything from Allah except Allah Himself. They never paid heed towards the petty world, the blessings of the hereafter or the houries and castles of the heaven. The single Divine Theophany with which Prophet Moses got perplexed and the Mount Sinai crushed into pieces, the same Theophanies of Passion of The Essence fell upon them seventy thousand times every moment, yet they do not object or lament. Rather they say. هَرْيُن مُعْرِيْن (Is there any more!). They are the Sultan-ul-Faqr (King of Faqr) and Syed-ul-Kaunain (Lord of all the worlds). One of them is the sacred soul of the Queen of the Doomsday (Hazrat Fatima Razi Allah Anha). One is the sacred soul of Al-Hassan of Basra. One is the sacred soul of our Spiritual Leader, The Divine Reality, The Absolute Noor, The Exact Manifestation of The Divine Truth, The Beloved of Allah Hazrat Syed Mohiyuddin Abdul Qadir Jilani. One is the sacred soul of The Sultan of Divine Lights and The Secret of Eternal Divine Self Hazrat Pir Abdul Razzaq, who is son of Hazrat Pir Dastgir (Hazrat Shaikh Abdul Qadir Jilani). One is the soul of The Fountain Head of the Sight of HaHooiyat, The Secret of Secrets of The Divine Essence annihilated in Hoo Faquer Bahoo. Two among them are the souls of other Saints. The stability of both the worlds owes to their favour. Unless these two souls manifest in the world of diversity, coming out of the abode of Oneness, the Doomsday would not occur. Their sight is the Absolute Noor of Oneness and the alchemy of honour. On whomsoever the reflection of their hidden Reality is cast, his whole being is transformed into the Absolute Noor. They do not need to engage their disciples in the struggle of apparent daily recitals and mystic exercises.

Know! The writer of this fine treatise, Faquer who is The Absolute Noor, has removed all the veils and has become exactly One with Allah. Allah be Glorified! His physical body is just like

a subtle and minor curtain, behind which Allah is revealing thousands of strange secrets and rare facts. He Himself is the Speech as well as the Speaker, He is the Writer as well as the Book, He Himself is the Proof and the Proved, He is the Lover and the Beloved. If this delectable book is considered amongst the Signs of The Divine Command, it is perfectly right and if it is called the revelation from Allah then this is correct as well. God forbid! If someone thinks this exquisite piece of writing as words of a human being, undoubtedly it is Divine. If a Saint having the spiritual union has declined from the world of souls or from the world of Malakut, being demoted from his rank, seeks mediation of this Divine Book, it will prove a Murshid Kamil (Perfect Spiritual Guide) for him. If he does not make this book his mediator, he is liable and if he does, then we are responsible to elevate him back to his status. If a traveller of the spiritual path keeps faith in this book and seeks help from it, I will surely enlighten him and enliven his soul just because he held to this book.



Meaning: For every true Seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me O' Seeker, Come to me O' Seeker, Come to me O' Seeker I can take you to Allah on the very first day.

Know! Arif-e-Kamil Qadri³⁵ is Omnipotent and Omnipresent. The author of this treatise, who is absorbed in the Absolute

³⁵ The Perfect Qadri Knower of Allah; refers to the Sarwari Qadri Spiritual Guide

HaHooiyat says, "Since The Divine Reality has dignified me due to the Eternal Benevolence, The Holy Prophet has ordered me to guide everyone, Muslim or Non Muslim, fortunate or unfortunate, alive or dead and he has entitled me as Mustafa Sani³⁶ and Mujtaba Akhir Zamani³⁷ with his pearl divulging tongue.



Meaning: The Holy Prophet has taken my bayat and called me his son. He has allowed and ordered me to persuade and guide people just for the sake of Allah. My humble self is like the dust of the sacred feet of Hazrat Imam Hassan and Hussain Razi Allah Anhum. (Due to the favour of these exalted personalities) Marifat³⁸ has become The Divine Assembly for me.

When I reached the ultimate destination of Faqr The Divine Decree came from The Majestic Court, "You are My Lover." I submitted, "My humble self is incapable of the Love of The Majesty." Then it was commanded, "You are My Beloved". On this, I kept quite. The Sheen of Ray of Divinity submerged me into the Oceans of Divine Engrossment like a mere particle and The Divine Commandment came, "You are exactly Me and I am exactly you. With respect to Haqeeqat (*The Divine Reality*) you are My Reality and with respect to Marifat you are My Beloved and the secret of YaHoo lies in Hoo."

³⁶ Mustafa The Second

³⁷ Mujtaba of the last era

³⁸ The Divine Knowledge of Allah which is gained only after having His Closeness and Vision.

EXEGESIS

The Statement of Risala Roohi Sharif:

بَرَانَ! اَرْشَدَكَ اللهُ تَعَالَىٰ فِى الدَّارَيْنِ - كُنْتُ هَاهُوِيَّتُ ، كُنْزًا يَاهُوْتُ ، فَغُفِيّاً لَاهُوْتُ ، فَأَرَدْتُ مَلَكُوْتُ ، كُنْتُ هَاهُوِيَّتُ ، كُنْزًا يَاهُوْتُ ، فَخَلَقْتُ الْخَلْقَ نَاسُوْتُ ذَاتِ مَرْ يَشْمَهُ الْخَلْقَ فَاسُوْتُ ذَاتِ مَرْ يَشْمَهُ وَ اللهُ وَتُ اللهُ وَتَ مَالِ مَقَاقَتِ هَاهُوِيَّتُ فَكَلَقْتُ الْخَلْقَ فَاللهُ وَتَ مَالِحُويَّتُ فَاللهُ وَيَتُ اللهُ وَتَ مَا اللهُ وَتَ مَا اللهُ وَتَ مَا اللهُ وَتَ اللهُ وَتَ مَا اللهُ وَتَ اللهُ وَتَ اللهُ وَتَ اللهُ وَتَ اللهُ وَتَ اللهُ وَاللهُ وَيَتُ مَا اللهُ وَاللهُ وَتَ اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللَّهُ وَلَّهُ اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَلَى اللَّهُ اللَّهُ وَاللَّهُ وَلَا اللَّهُ اللَّهُ وَلَهُ اللَّهُ وَلَا اللَّالَةُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا لَاللَّهُ وَلَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ اللَّهُ وَاللَّهُ وَلَّا اللَّهُ وَاللَّهُ وَلَا اللَّهُ اللَّهُ اللَّالَةُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالَةُ وَاللَّهُ اللَّهُ اللَّالَةُ اللَّالَةُ اللَّهُ اللَّهُ اللللَّالِيْلُولُ اللَّهُ اللَّهُ اللّهُ اللَّالِ الللّهُ ا

Exegesis: Before conveying the message of Allah, Hazrat Sakhi Sultan Bahoo is invoking righteousness for the readers and praying that this treatise may become a source to show them the right and straight path to Allah. "Both the worlds" mean the inward and the outward worlds. Inward of a person is related only with Allah and outward is related with His creation. The inward straight path means to have faith only in Allah, to love

only Allah, to trust only Allah and to fear only Allah, that is to say, a person should be devoted only to Allah inwardly. There is no space for anyone else in the inward. This is in fact the true meaning of المحافظة i.e. "There is no one to be worshipped except Allah." Saying Kalma Tayyaba³⁹ verbally is easy but following it exactly according to its spirit and conforming our deeds with it is very difficult. The Holy Prophet says:

Meaning: There are many who recite لَا لِلهُ اللَّهُ مُحَمَّدُ رَّسُولُ اللّٰه verbally but very few are true to their words.

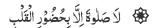
Unless our deeds are in conformation with it, Tasdeeq-bil-Qalb (تصديق بالقلب i.e. verification by heart) with sincerity is not possible which is the basic requirement for the completion of our faith.

Allama Ibn-e-Arabi says, "Whom you love is the one you worship." When we worship Allah physically but our innerselves are filled with love, fear or desires of others than Allah, then such prayers are impure and hypocritic, so are unacceptable in the Holy Court. Similarly the prayers which are done with an intention to get one's worldly problems solved or to get more worldly luxuries or pleasures of the hereafter are also polluted with lust. The prayers done due to the fear of hell instead of the fear of Allah are also not pure. This fact is described in the Holy Quran in these words:

Meaning: (O' Beloved)! Have you seen such a person who has made his desires his God.

³⁹ The declaration of Islamic faith ﴿ اللَّهُ مُعَدَّدُ رَبَّيْوِلُ اللَّهُ meaning "There is no one to be worshipped except Allah and Prophet Mohammad is His Messenger".

The Holy Prophet says:



Meaning: There is no prayer without the presence of heart.

So, the heart which is entangled in worldly desires and relations is not praying Allah, rather is praying its own wishes.

To keep the inward on the straight path, one should pray Allah purely because He must be prayed. He is the One who is worth all our love and fear. Had he not created the heaven or hell even then He deserved to be loved, feared and prayed. It is related that once Hazrat Rabia Basri was running with water in one hand and fire in the other. Someone asked her where she was going. She answered that she was going to burn the heaven and put out the fire of hell because the love of heaven and the fear of hell prevent people from loving and fearing Allah purely.

Hence, true Muslim should not pollute his inward with the love and desires of things and relations other than Allah.

To adopt righteousness outwardly a person should follow the Shariah⁴⁰ and Sunnah⁴¹ of The Holy Prophet with pure intention to please Allah only. He should fulfill all the obligations and be kind to Allah's creation, keeping himself away from all the undesirable acts.

In the Qudsi Hadith⁴² كُنْتُ كُنْزًا مَخْفِيًا فَارُدْتُ اَنُ اُغْرَفَ فَخَلَقْتُ الْخَلْق meaning, "I was a Hidden Treasure, I intended to be recognized, so I created the creation" Allah clearly states the reason behind the creation of this universe and the mankind i.e. He wanted Himself to be recognized. He wished to manifest His Grandeur and desired to be admired for His Beauty and Majesty. To

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⁴⁰ Islamic laws

⁴¹ The ways and orders of The Holy Prophet

⁴² Words of Allah told by The Holy Prophet

admire His Beauty, it is essential to have His Closeness and Vision. In the Holy Quran Allah says:

Meaning: I have created humans and jins just for My (true) prayers. (Al-Zariat-56)

In the explanation of this verse Hazrat Abdullah bin Abbas writes:

i.e. in this verse پیکٹرفون (for prayers) in fact means پیکٹرفون (for My Recognition or Gnosis).

So, Recognition of Allah is the main purpose behind the creation of the universe, specially the human beings because being the best of all the creations, Allah manifested Himself the most in human beings as compared to other creatures. That is why the Closeness to Allah which can be gained by human beings cannot be gained by any other creature, not even the angels. Allah created the earth and everything in it for mankind but created the mankind for His Own Self, for His Recognition, Love and Closeness. In *Risala Al-Ghausia*, which is a record of dialogue between Allah and Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani, Allah says:

Meaning: O' Ghaus-ul-Azam! I created the humans for Myself and all the creation for him.

Alas! Man gets entangled in the mortal beauty and fake charm of this world and forgets the main purpose of his creation, hence remains deprived of the Vision of The Divine Beauty and the ultimate contentment of having closeness to his real and eternal relation i.e. Allah. This subtle book is written by Hazrat Sultan Bahoo at the level of HaHooiyat where there is nothing but Allah, so in this book Allah Himself is Majestically describing the levels of the Divine Descent according to the Qudsi Hadith وَالْمُ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهُ الللّٰهُ الللّٰهُ اللّٰهُ اللل

1) (Kunto), meaning "I was", is related to the level of Ahdiyat (Alonehood) and refers to the world of HaHooiyat—The Unknowable and Incomparable world. This is the world beyond all the worlds and station beyond all the stations. Even it cannot be referred to as a "world" or "station". Here Allah is All Alone and hidden in His Own veil. No one can understand The Essence of Allah at this level. Nothing related to the creation can reach here as it is the point of non-creation. Here Allah is as the verses state:

Meaning: "He cannot be likened to anything."

Meaning: "Allah was (Alone) and nothing was with Him.

Here neither The Zaat (*The Divine Essence*) nor any of His Attributes are revealed or manifested. Here He is called 'Hoo' by the Mystics and Sufis instead of 'Allah' because Allah is The Zaat having different Attributes. Allah is the One to be worshipped but He cannot be worshipped unless there is a worshipper. Similarly He is The Merciful but this Attribute cannot manifest unless there is someone to be blessed with Mercy. Same is the case with all His Attributes,

they require some 'being' other than Him on whom they could be manifested. Since there is no creature at this level so His Essence and Attributes are Hidden in Himself. Allah has also called Himself as Hoo (هُو) in the Holy Quran:

Meaning: Hoo (هُو) is Allah, no one is to be worshipped except Hoo.

It is the world of Ishq as Allah has manifested Himself here as the power of Ishq. Only Ishq remains and rules here.

- 2) كُنْرُا (Kanzen), meaning "The Treasure", is related to the level of Wahdat (Oneness) and refers to YaHoot-The world of First Manifestation. Here The Divine Essence Hoo manifested in the form of Noor-e-Mohammadi (Light of Mohammad). It is the first step towards Divine Descent. Noor-e-Mohammadi is not a creation, it is just the first Manifestation of Noor (Light) of Allah. In fact Noor-e-Mohammadi is "The Treasure" which was hidden in The Divine Essence and was anxious to manifest. Hazrat Sakhi Sultan Bahoo writes in his book Ain-ul-Faqr about this level:
- ➤ When The Divine Essence desired (to be manifested and recognized), He separated Ism-e-Zaat from Himself (i.e. manifested Himself in the form of Ism-e-Allah Zaat⁴³), from which manifested the Noor-e-Mohammadi. When Allah looked into the mirror of His Divine Nature of Oneness and saw Noor-e-Mohammadi (as His reflection) in it, He was charmed and fascinated by His own Reflection (in the form of Noor of Mohammad) and entitled His Ownself as "Rab-ul-Arbab" (The Lord of all Lords) and "The Beloved of Allah". (Ain-ul-Fagr)

⁴³ Personal Name of Allah which represents The Divine Essence and all Divine Attributes

Hence, Noor-e-Mohammadi is the mirror of The Divine Essence. Since YaHoot is the world of Wahdat or "Oneness" so it must be understood that Noor of Mohammad and Noor of Allah are not two separate entities, rather Noor of Mohammadi is exactly the Noor of Allah, as Hazrat Sultan Bahoo writes:

Ism-e-Allah (Name of Allah) converts into Ism-e-Mohammad (Name of Mohammad) as Allah says in a Qudsi Hadith النَّذَانَانَانَ (O' Mohammad! You are Me and I am you). This shows that these two names are of the same Divine Self. (Ain-ul-Faqr)

In Surah Al-Noor Allah has also likened His Noor with the Noor of Mohammad. He says:

Meaning: Allah is the Noor of the heavens and the earth. The likeness of His Noor (which is glowing in the world in the form of Mohammad's Noor) is as a niche-like (sacred breast) wherein is glowing the lamp (of Prophethood), the lamp is contained in a crystal globe (i.e. the radiant heart of Prophet Mohammad). This globe is (as dazzlingly bright owing to the Reflection of Allah's Noor) as a glittering star. (Al-Noor-35)⁴⁴

So, The Divine Essence which could not be exemplified with anything at the level of HaHooiyat can now be likened with the Noor of Mohammad at the level of YaHoot.

Here Hoo is called 'Allah' because now there is a being in the form of Noor-e-Mohammad who worships Allah. This

^{44 &}quot;Irfan-ul-Quran" translation of The Holy Quran in English by Allama Doctor Tahir-ul-Oadri

level is called Ya-Hoot because now there is an entity who would address Hoo as YaHoo (O'Hoo).

When Allah saw His Own beautiful Reflection in the mirror of Noor-e-Mohammad He entitled him as His Beloved and decided to create the creation who would praise and glorify His Beloved, as He says:

Meaning: If it was not for you (O' My Beloved Mohammad)
I would not have created the universe.

Meaning: If it was not for you (O' Beloved) I would not have manifested My Lordship.

In the following Hadithes, The Holy Prophet also states his reality as the First Manifestation of Allah and the base of every creation:

Meaning: I am from the Noor of Allah and all the Momins (*true Muslims*) are from me.

Meaning: I am from the Noor of Allah and all the Momins are from my Noor.

So, the level of YaHoot is also the origin of the true Momin. A true Momin is the one who returns to his origin i.e. Noore-Mohammadi after covering all the spiritual and inward levels.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani writes in *Sir'rul Asrar*:

- ➤ You must know that first of all the soul of Mohammad manifested from the Noor of Jamal (*Divine Beauty and Compassion*) as Allah said, "I manifested the soul of Mohammad from the Noor of My Face", or as Prophet Mohammad said:
 - 1) First of all Allah manifested my soul.
 - 2) First of all Allah manifested my Noor.
 - 3) First of all Allah manifested The Divine Pen
 - 4) First of all Allah manifested the Intellect.

All of these refer to one and the same thing and that is The Mohammadan Reality which is called Noor (*Light*) because he is pure of darkness of satanic attributes, as Allah says about Him:

Meaning: There has indeed come to you a Noor from Allah (i.e. Prophet Mohammad) and an enlightening Book (Quran).

(Al-Maidah-15)

He is called "Intellect" because he encompasses all the knowledge and he is called The Divine Pen because he is the medium to transfer the entire knowledge just as in the world of words "Pen" is the medium to transfer knowledge. All of these refer to The Mohammadan Reality. If Mohammad was not there, nothing would have been created. (Sir'rul Asrar)

So this level of Wahdat or Oneness is also called Haqeeqate-Mohammadia i.e. The Mohammadan Reality.

3) مَحْفَيْثُ (Makhfiyan) meaning "The Hidden", is related to the level of Wahdiyat (Unity) and refers to LaHoot-The world of Absolute Divinity. At this level the whole universe and all the creation is hidden in Noor-e-Mohammadi as a unit and is anxious to manifest itself, just as the whole tree is hidden in the seed and appears in the world after a particular process. This level is the beginning of that process. At this level the

soul of Mohammad manifested from the Noor of Mohammad. This purest soul is called The Rooh-e-Qudsi (*The Divine Soul*). Remember! Rooh-e-Qudsi is not "created" from Noor-e-Mohammad, it "manifested", as it is the world of Absolute Divinity and creation has not started yet. The presence of word "Hoo" in the first three levels i.e. HaHooiyat, YaHoot and LaHoot is a clue that these three are levels of non-creation. In mystic terminology they are called Alam-e-Amar-The worlds of Divine Command. The next three levels i.e. Jabrut, Malakut and Nasut are called Alam-e-Khalq-The worlds of creation.

Rooh-e-Qudsi is the Soul which is owned by Allah in Quran, He says:

Meaning: And then I breathed My Soul into Him. (Al-Hajr-29)

Meaning: I helped them with My Own Soul. (Al-Mujadala-22)

Since, at this level the Noor of Allah and Noor of Mohammad are in the same form because this is the world of Unity, so the Soul of Allah is in fact the Soul of Mohammad. This Oneness of Soul of Allah and Soul of Mohammad can be described with the help of following verses of Quran:

Meaning: (O' Beloved Prophet) Those who swear bayat at your hand in fact swear bayat at Allah's Hand. Allah's Hand is upon their hands. (Al-Fateh-10)

Meaning: (O' Beloved Prophet) you did not throw stones in the battlefield but Allah did. (Al-Anfal-17)

Meaning: Whoever obeyed The Prophet in fact obeyed Allah.

This Rooh-e-Qudsi is the origin and essence of all the souls of humans as all the souls are created from it. That is why this level is also called "Haqeeqat-e-Insania" i.e. "The Human Reality". The world of LaHoot is the actual homeland of human as it is his origin. The real human belongs to this world.

The Rooh-e-Qudsi is a complete Entity which possesses all The Divine Attributes in perfect form. It is The Totality so it possesses the Ishq, knowledge, intellect, wisdom, power of sight, hearing, speaking and all other Divine Powers in totality and perfection. The Rooh-e-Qudsi is present in every human and is the source of connecting Man with Allah. This is the Soul which was breathed into the body of Adam. Only due to its presence the earthen body of Adam was prostrated by the angels. Due to its presence humans are considered as the best creation and Allah said about them:

Meaning: Certainly! Allah created Adam (human) on His Own Form.

When this concealed Soul appears in the true Momin as a result of his Ishq⁴⁵ with Allah and his struggle to reach close to Allah, Allah says about that Momin:

⁴⁵ Intense and self sacrificing Divine Love

Meaning: When a person seeks My Closeness through excessive prayers and devotion (My Soul appears in him and) I become his ears by which he listens, I become his eyes by which he sees, I become his hands by which he holds, I become his tongue by which he talks and I become his feet, by which he walks. (Sahi Bukhari-963)

Only the Rooh-e-Qudsi has the honour of having the Vision and Closeness of Allah owing to Its Purity and Divinity.

4) فَرَدُكُ (Fa Aradtu), meaning "I intended", refers to the world of souls which is called Jabrut-The connecting world. In Arabic language Jabrut means 'bridge' or anything which joins two points or things.

This level is the beginning of the creation. Allah created the souls of all the human beings from The Rooh-e-Qudsi. The Ishq, intellect, knowledge, wisdom, power of sight, hearing, speaking and all other Divine Powers which were present in totality in The Rooh-e-Qudsi are divided into the souls of all the humans. So the human beings only got a part of these attributes. Only the Insan-e-Kamil (*The Universal Divine Man*) i.e. Prophet Mohammad has got them in their total and perfect form.

Allama Ibn-e-Arabi writes in Fusoos-ul-Hikam:

"The material for all the souls was taken from the Soul of Prophet Mohammad, although a human soul may not acknowledge this fact while being enclosed in the earthen body in the physical world."

The soul which is created from Rooh-e-Qudsi is called Rooh-e-Sultani (*the Kingly soul*). The Rooh-e-Qudsi got concealed in the cover of Rooh-e-Sultani. It can be said that

the Rooh-e-Qudsi is clothed in the Rooh-e-Sultani which is created from the Rooh-e-Qudsi.

At this level, the angels were also created from the Roohe-Qudsi, it is written in *Risala Al-Ghausia*:

Meaning: Then I (Ghaus-ul-Azam Shaikh Abdul Qadir Jilani) asked, "O' my Holy Lord! With which thing you created the angels?" He replied "O' Ghaus-ul-Azam! I created the angels from the Noor of humans and created the humans from My Noor."

Rooh-e-Sultani has the qualities and attributes just like angels because both were created at the same level. This level is also called Jabrut because of the creation of Angel Jibrael who is like a bridge and source of connection between Prophets and Allah. It is also called Jabrut because it is a bridge between the above mentioned three levels of non-creation and the forth coming levels of creation. It is also a connection between Divinity and humanity.

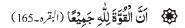
ללים (Un O'rafa), meaning "to be recognized", refers to the world of symbolic forms and called Malakut. At this level Rooh-e-Sultani was clothed in the cover of Rooh-e-Noorani (the soul with celestial Light). Before this level, soul had no form which could be recognized. Here the soul took a recognizable form for the first time. However, there is no restriction for the soul to take any particular form. It can appear in any form, though all these forms are immaterial, symbolic and intangible. Neither they can be touched or captured nor torn or patched. They are immaterial like ideas, thoughts or feelings, that is why they can take any form. Dreams also come from this world of Malakut. In dreams we

see the symbolic forms of worldly things e.g. snake in a dream is a symbolic form of enemy, milk symbolizes knowledge etc.

The souls of plants, animals and non-living things were also created at this level. In the Holy Quran Allah says:

Meaning: The seven heavens and the earth and all that exists in them persistently extol the Glory of Allah and there is not a single object (*in the entire universe*) but it glorifies Him with His praise. But you cannot identify their glorification. (Bani Israel-44)

This verse proves that even non-living things praise Allah. That means non-living things have something living inside their non-living bodies which praises Allah all the time. Moreover, non-living things are made of atoms which have protons and neutrons in their nucleus and electrons are continuously revolving in their shells around the nucleus. Which power keeps the electron moving in a non living object? There are reactions taking place continuously in nonliving things, new bonds are created, old ones break, new atoms are born, old ones vanish that is why non-living things become old and get rotten with time, so there is a continuous change taking place in them. What is the source of bringing all these changes? Where do they get the power for their existence and the reactions taking place in them? Certainly It is due to the soul of non living things which was created at this level, and its origin is also the Rooh-e-Qudsi as Allah says in Quran:



Meaning: Undoubtedly all the powers originate from Allah. (Al-Baqarah-165)

The human soul is distinguished from the souls of other creatures because human soul is created directly from The Rooh-e-Qudsi at the level of LaHoot while the souls of other creatures are created indirectly from Rooh-e-Qudsi at lower levels.

Due to the creation of souls of animals at this level, the human soul also adopted beastial qualities like rage, lust, greed, covet, malice etc.

(Fa Khalaq tul Khalq), meaning "So I created the فَخُلَقْتُ الْخُلْقَ creation", refers to the physical world of material bodies and is called as Nasut. Here the Rooh-e-Noorani was covered in Rooh-e-Hewani (the soul directly associated with physical body) which was then breathed into the physical bodies of flesh and bones or non living materials. Thus the process of creation completed and Allah manifested Himself completely in humans in the form of Noor-e-Mohammad by concealing in the covers of Rooh-e-Qudsi, Rooh-e-Sultani, Rooh-e-Noorani and Rooh-e-Hewani. The Divine Descent does not mean that Allah descended in this world and is not present in other worlds. He is Omnipresent, every world is His world. He is here as well as there. Neither it should be thought that the Noor of Allah is present in the creation in divided or broken form. Noor is just like light or fragrance which can neither be divided into parts nor they can be separated, though they spread. Noor may also be exemplified as knowledge which when transfers from one person to another, remains intact in the first person, though it depends on the second person that how much capability he has to absorb and manifest that knowledge. Similarly The Essence of Allah is present in every creature in intact form but it depends on the capability of every creature that how much Attributes and Powers of Allah it can manifest. Minor creatures are given only those attributes and powers which are necessary for their survival e.g. a fish is given the powers and knowledge which are enough for its survival. Only the humans have the capability to manifest the most of Allah's Attributes as well as in their best form.

Allah says in Quran:

Meaning: Indeed we offered Our Trust to the skies and the earth and the mountains but they refused to bear this and became scared but man took it. Verily he is ever so cruel and ignorant. (Al-Ahzab-72)

This Trust is The Divine Essence in the form of Roohe-Qudsi which could not be borne by any creature of the skies and earth because they do not have the capability to manifest it completely, although humans have. They are ignorant because they do not know that The Essence of Allah is present in their inward, that they are the best creation not because of any other reason but because of the presence of The Divine Essence in them, as Allah says:

Meaning: I am within you, can't you see. (Al-Zariyat-21)

It is a fact that the Trust has to be paid back in its original form otherwise the trustee is considered unfaithful and disloyal and has to face punishment. Allah gave this Trust to men because He wanted them to be benefitted by its presence in their being. They could achieve the purpose of their life i.e. "Recognition of Allah" through it and could also get His Closeness. They could get attributed with all

The Divine Attributes due to the presence of Rooh-e-Qudsi in them, as ordered by The Holy Prophet:

Meaning: Get attributed with the Attributes of Allah.

After getting attributed with The Divine Attributes they could not only flourish in religion but in the world also, they could become the best and beneficent humans for their fellow beings. If they do not get attributed with The Divine Attributes of Rooh-e-Qudsi it means that they let the beastial qualities of Rooh-e-Hewani overcome their being and could not reach the level of real humans, hence they devalued and disregarded the importance of Rooh-e-Qudsi. Allah made the man in the best constitution as He says:

Meaning: "Indeed We have created man in the best constitution" (Al-Teen-4). And He wants the man to return to Him in the same best constitution which is possible only by acquiring the attributes of the purest and perfect Rooh-e-Qudsi, that is what is meant by paying back the Trust in its original form. Man is not only ignorant of the presence of this Trust but also of the consequences he will have to face on the doomsday for not getting benefitted by its Attributes and thus paying back that Trust in its original form, that is why he is called 'cruel'. He is in fact cruel towards his own self as he himself is responsible for the punishment he will have to face.

Unless a person breaks the veils of Rooh-e-Hewani, Rooh-e-Noorani and Rooh-e-Sultani by getting rid of their desires and attributes, he cannot reach the Rooh-e-Qudsi. Unless he reaches it, he cannot understand its importance in his being. This spiritual journey can be covered only under the guidance

of Murshid Kamil Akmal (Perfect Spiritual Guide) as only he knows the ups and downs of this way.

If a person wishes to have Closeness and Vision of Allah he has to ascend back to Allah in the backward order of the six steps of Divine Descent discussed above, as stated in the Hadith:

اَلْقِهَايَةِ الرُّجُوْءُ اِلَى الْبِدَايَتُ السَّجُوْءُ اِلَى الْبِدَايَتُ Meaning: Returning to the Origin is the final level.

Just as a circle is completed when its end point meets its starting point.

The above discussed six steps of Divine Descent are called Tanazalat-e-Satta⁴⁶ in the mystic terminology.

In the Quran Allah has also mentioned about creating the creation in six steps. He says:

Meaning: Indeed Allah is your Sustainer, who created the heavens and earths in six steps (or phases) and then (as is His Glory) ascended to His Throne. (Al-A'raf-54)

⁴⁶ Many Saints have explained these "Tanazalat-e-Satta" in their books. Hazrat Abu Saeed Mubarak Makhzoomi who was the Murshid of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, has explained them in his book "Tohfa Mursala Sharif". They are also discussed in the exegesis of "Fusoos-ul-Hikam"-book by Allama Ibn-e-Arabi and many others. In all these books, the six steps of Divine Descent are in the order:

^{1.}HaHooiyat 2.YaHoot 3.LaHoot 4.Jabrut 5.Malakut 6.Nasut. However, in Risala Roohi Sharif Malakut is kept at fourth step and Jabrut at fifth. There is a very subtle and fine point behind it. Since اَنْ أَعْرَفُ (to be recognized) comes at fifth step in the Qudsi Hadith corresponding to which the six steps are explained, and the Recognition of Allah is possible only at the upper boundary of Jabrut, so to correspond Jabrut with آنُ اُغْرَفَ Sultan Bahoo has kept it at fifth step. Another reason may be that when the steps of Divine Descent are described Jabrut comes before Malakut but when we talk about the journey of elevation of soul back towards the origin then Malakut comes before Jabrut.

This verse is present in the Holy Quran at seven places (1) Al-A'raf, verse no.54 (2) Al-Yunus, verse no.3 (3) Hud, verse no.7 (4) Al-Furqan, verse no.59 (5) Al-Sajdah, verse no.4 (6) Qaf, verse no.38 (7) Al-Hadeed, verse no.4

Usually the religious scholars translate "days" in this verse as "days". Some say that for Allah 'a day' is equal to thousand years of the earth, some say it is equivalent to ten thousand years. Anyway, they relate "with a time span. But "Time" was created after the creation of the sun and earth when earth started revolving around the sun. So "days" or any time span. Allah is beyond time and space. He says فيكون Fa-Yakun (Done). He never needed "time" to create the universe. He is The Creator of time.

Allah says in Qudsi Hadiths:

Meaning: The heart of the Momin is The Throne of Allah.

Meaning: Neither the earth can contain Me nor the skies, but the heart of a Momin can.

So the heart of a Perfect Momin is the Arsh (Exalted Throne) of Allah and he is His ultimate and complete manifestation. After creating this universe Allah send His Khalifa (Representative) Prophet Adam into it who had Allah's Soul in him. Without Adam the creation of the universe was useless as it was created for him and without him the manifestation of Allah was also incomplete. After Adam, a series of Prophets continued and there always remained a Khalifa of Allah in this world in the form of Prophets who manifested The Essence and Attributes of Allah in the world as well as were a source of conveying the message of Allah and guiding people towards Allah. This series ended at the most beloved and exalted Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. Being the most eminent Prophet of Allah he is the Perfect and Absolute Manifestation of

The Divine Essence and Attributes. He says: مَن رَأْنِي فَقَدُ رَائَى الْحَقْ Meaning: Whoever saw me, in fact he saw The Divine Reality.

The Holy Prophet is The Insan-e-Kamil i.e. The Universal Divine Man who is The Perfect Manifestation of The Divine Essence and The Divine Attributes.

Hazrat Syed Abdul Kareem bin Ibrahim Al-Jaili says in his literary work of "Insan-e-Kamil" that:

➤ In the levels of existence, the level and marvel at which Prophet Mohammad was appointed, no other person could achieve that level. The behaviours, conditions and actions of the beloved Prophet are a witness that he was unique in these marvels. He is The Insan-e-Kamil and the rest of the Perfect Prophets and Saints are adjoined to him the way "perfected ones" are adjoined to "The Perfect One." They are related to him just as the "distinguished ones" are related to "The

Distinguished". But undoubtedly, the ultimate and absolute Insan-e-Kamil is Prophet Mohammad. (Insan-e-Kamil).

Since Allah created this universe for His Own Manifestation and His Manifestation is incomplete without The Insan-e-Kamil, so the presence of Insan-e-Kamil is must in this world in every era. Without him the world is like a body without soul. There is always a Distinguished Person in the world who is The Insan-e-Kamil. Before The Holy Prophet, all the earlier Prophets represented Allah in this world as The Insan-e-Kamil and after him the Perfect Saints are The Insan-e-Kamil. These Perfect Saints cover all the spiritual levels following the footsteps of The Holy Prophet exactly and return to their origin, that is the Noor of Mohammad and Noor of Allah. They annihilate themselves after passing the spiritual stages of Fana Fi Shaikh (annihilation in Perfect Spiritual Guide), Fana Fi Rasool (annihilation in the *Prophet*) and then Fana Fillah (annihilation in Allah). Thus they become One with Allah on reaching the station of Baga Billah (Immortal with Allah). Here they are adorned with the crown of The Insan-e-Kamil, as their beings have absolutely converted into the Noor of Mohammad. Hazrat Sakhi Sultan Bahoo says:

➤ Since the Blessed Noor of Mohammad manifested from the Noor of Allah and then from the Noor of Mohammad entire creation came into being, hence the essence of humans is Noor. When, due to his virtues, a person's nafs, heart and soul transform into Noor, he becomes The Insan-e-Kamil. (Aqal-e-Baydar)

My Murshid Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman writes in his book **Shams-ul-Fuqara**⁴⁷:

➤ In the Sarwari Qadri way, when the Seeker reaches the level of Fana-Fi-Hoo (annihilated in Hoo), there remains nothing in his spiritual and physical being except Hoo, as Sultan

⁴⁷ English version is titled as "Sultan Bahoo-The Life and Teachings"

Bahoo says هماوست در مغز و پوست Meaning: "Only The Divine Essence exists in the outward and inward of each and everything." Now, he becomes The Insan-e-Kamil and the Faquer who is the Master of all the Universe and the spiritual successor of Prophet Mohammad. He is the Murshid Kamil Akmal Noor-ul-Huda (Perfect Spiritual Guide, who possesses the Light of Guidance).

Such a person is always present in the universe who is the spiritual successor of Prophet Mohammad. This means, in every era, Haqeeqat-e-Mohammadiya (*The Mohammadan Reality*) changes its countenance in the form of his descendants, caliphs and spiritual successors. In the Holy Quran, Allah says:

Meaning: "And I have enclosed everything in Imam-e-Mobeen." (Yaseen-12)

In this verse, Imam-e-Mobeen (*The Enlightened Leader*) refers to The Insan-e-Kamil. Allah has kept all His Wills, Commands and His created universe in a The Guarded Tablet which is, in fact, the heart of Insan-e-Kamil. The heart of Insan-e-Kamil is the place where The Theophanies of The Divine Essence are revealed and its vastness can neither be explained nor imagined. (Shams-ul-Fuqara)

Syed Abdul Kareem bin Ibrahim Al-Jaili says:

➤ The Mohammadan Reality manifests itself in every era in the being of The Insan-e-Kamil of that age, according to the requirements and conditions prevailing in that age. This Insan-e-Kamil is the representative of Prophet Mohammad in that era. Insan-e-Kamil is the Spiritual Pivot of the world around whom the whole universe revolves from pre existence till eternity. Ever since the existence started till eternity, he is

one Entity. Then, there are different colorful physical dresses for this Entity in different ages (i.e. this Entity appears in different physical appearances in different ages). In accordance to this physical dress, he is given a name that would not go for another of his dress. His actual name is Mohammad, his filial appellation is Abu al-Qasim, his epithet is Abdullah and his title is Shamsuddin. In accordance to each physical dress he has different names. In every era, he has a name which suits to the physical dress in which he appears in that age. (Insan-e-Kamil)

Allama Ibn-e-Arabi says about The Insan-e-Kamil:

- After The Holy Prophet, there will neither be a Prophet nor a Messenger who would bring a new Shariah. However, after him, there will always be a "Perfect" individual in every era who will be the manifestation of The Mohammadan Reality and he will be honoured with the station of Fana-Fi-Rasool (annihilation in The Prophet). That accomplished individual is the Qutb-e-Zamaan (Saint of highest level who is the spiritual Pivot) and in every era, one chosen Saint is stationed at this spiritual rank. (Sharah Fusoos-ul-Hikam wal Aiqaan)
- From pre-existence till eternity The Holy Prophet keeps changing his physical dresses in every era and only in the beings of "the Perfect individuals" does he manifest himself. (Sharah Fusoos-ul-Hikam wal Aiqaan)
- ➢ Hence, Insan-e-Kamil is only one Entity since eternal beginning till eternal end, and that is the Lord of the Universe Prophet Mohammad who has been appearing in the beings of Ghaus⁴⁸, Qutbs⁴⁹, Abdaals⁵⁰ and Saints, according to their spiritual levels and ranks. (Sharah Fusoos-ul-Hikam wal Aiqaan)

^{48, 49, 50} Spiritual ranks of Saints

In the Divine Statement of *Risala Roohi Sharif* which is being explained, Allah is declaring by the words of

that there is an Entity who is ذَاتِ سَرْ چَشْمَه وَ چَشْمَانِ حَقِيْقَتِ هَاهُوْيَتَتْ the Fountain Head and Eye of The Reality of His Incomparable Supreme Essence. This Entity must be The Insan-e-Kamil who is His Ultimate, Absolute and Perfect Manifestation. Allah is calling him "Fountain Head" because he is the origin of all the creation. He is also the origin of all the marvels, attributes and characteristics which afterwards appeared in humans. He is the point from where the Noor of Allah diverges in the whole creation and then again converges at this point. He is the source of Divine Beneficence, Mercy, Compassion and righteousness for the whole creation. Rather, all The Divine Attributes manifest from him. He is also the source of Divine Guidance as he guides the Seekers of Allah on The Divine Path and leads them towards The Divine World of LaHoot where they can have the Vision and Closeness of Allah. So, he is the Fountain Head of Divine Guidance and is also called the Murshid Kamil Akmal Jamay Noor-ul-Huda.

Allah has also called him as His 'Eye'. He is Allah's Eye because Allah sees Himself as well as the creation through him, as explained by Allama Ibn-e-Arabi:

"Insan" literally means "pupil" of an eye which has the power of sight and due to which an eye can see. Since Allah sees Himself i.e. His Attributes and Marvels as well as the whole creation through the medium of Insan-e-Kamil, so he is like the pupil of eye for Allah through which Allah sees His creatures and blesses them with His Compassion and Mercy. (Sharah Fusoos-ul-Hikam Wal Aiqan)

Since Insan-e-Kamil has returned to eternity after ascending back all the spiritual levels and has reached the level of HaHooiyat, so only he knows the reality of HaHooiyat. No one except him is aware of its reality. Rather, it should be said that he actually belongs to the world of HaHooiyat. Hazrat Sakhi Sultan Bahoo writes in his book *Sultan-ul-Waham*:

All the worlds came into being from Wahdiyat (*The World of LaHoot*) but all of them are 'One' at Maqam-e-Mehmood (*i.e. world of YaHoot, Noor-e-Mohammad*). Apparently they look different but in reality they are one. Allah descended from LaHoot to Jabrut, from Jabrut to Malakut, then from Malakut to Nasut. Allah arranged all the worlds by His Wisdom and fixed different signs for every world (*so they can be differentiated from one another*) but ultimately all these worlds are one entity, as, LaHoot is the 'tree', Jabrut is its branches, Malakut is its leaves and Nasut is its fruit. In this fruit there is a seed and that seed is the Insan-e-Kamil, in this seed the whole tree is present. So all the four worlds are present in the Insan-e-Kamil and nothing is above and out of him. (Sultan-ul-Waham)



* SOLY SI'MMM

The statement of Risala Roohi Sharif:

Meaning: Hazrat-e-Ishq adorned the Throne of His Kingdom above both the worlds in the Glorious Court of (*His Own*) Magnificence. Due to the utmost astonishment about the quiddity of His Pure Being, innumerable efforts of the intellect⁵¹ (to understand Him) went in vain.

Exegesis: In these lines Hazrat Sakhi Sultan Bahoo is addressing Allah as "Hazrat-e-Ishq". 'Ishq' ("is an intense and passionate emotion of love. It is an Arabic word for which there is not any proper word in English language because 'Love' is an English word for 'Mohabbat' ("is an Ishq is much more powerful emotion than love. The intensity and power which Ishq has, cannot be described by simple word of 'love'. A person can love more than one persons at a time e.g. a woman loves her parents, siblings, husband, children etc. but Ishq is for one person only. Love does not have the courage to sacrifice everything for the beloved but Ishq has, just as Hazrat Abu Bakar Siddique sacrificed each and everything in the Ishq of The Holy Prophet.

There may be a number of reasons why Hazrat Sultan Bahoo is addressing Allah as 'Ishq', some are discussed:

The Essence of Allah was secret and hidden in the world of HaHooiyat. Then an intense passion to be recognized aroused in The Essence. This desire was revealed with such a severity that the respected Sufis interpreted it as Ishq. So Ishq is the base of

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أَوْمُ عَتَّلَ أَنَّ literally mean "Caravans of intellect" but here caravans actually mean innumerable efforts of intellect to understand Allah.

creation just as Noor of Allah is the base of creation. The world of HaHooiyat is the world of Ishq. It can be reached upon only through Ishq of Allah and only the Ishq remains and rules here, except that everything perishes while reaching here. Here Allah is in the form of Ishq only. Ishq is His First Tajalli⁵² which manifested in the form of Noor-e-Mohammad. Ishq is the first emotion which aroused in Allah when He saw Noor-e-Mohammad, and in Noor-e-Mohammad too, when he saw Allah. So, this Divine Realm, before the creation of any creature or emotions and attributes related to them, is the world of Ishq only. Ishq is the eternal beginning and Ishq is the eternal end. The relationship between soul and Allah is that of Ishq. Ishq is the most powerful entity in the whole universe. Ishq is the power which attracts a soul towards Allah. Then this power pulls the soul out of this physical world of Nasut and takes it through the spiritual worlds of Malakut, Jabrut and LaHoot. When soul reaches the world of YaHoot, it becomes the Beloved of Allah, because here it transforms completely into Noor-e-Mohammad, as YaHoot is the world of Noor-e-Mohammad, and this Noor is the Beloved of Allah. Then the Divine Lover annihilates into the Beloved and the Beloved annihilates in the Lover. When both of them annihilate in each other, the only thing that remains is 'Ishq' and that is Allah Himself. Iqbal says:



Meaning: One glance of Ishq can even break the rocks. The Ishq of The Divine Reality itself becomes the complete incarnation of The Reality at its ultimate stage.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani writes in *Risala Al-Ghausia*:

⁵² Divine Disclosure, Theophany

➤ I saw Allah then I asked, "O' Holy Lord! What is meant by Ishq?" He replied, "O' Ghaus-ul-Azam! Do Ishq with Me, for Me and I am Ishq Myself." (Ishq means to) Get your heart and actions free from everything other than Me."

Sultan Bahoo writes in Mohabbat-ul-Asrar:

➤ It should be clarified that the path of Ishq is not written in the books of laws of religion or community. It means Rabul-Arbab (*The Lord of Lords*).

Just as the word 'Allah' has no plural, no opposite, no feminine, Ishq has no opposite, no plural, no feminine. Ishq is out of the boundary of intellect and Allah is also beyond intellect. Allah is Noor (*The Divine Light*) as well as Naar (*The Divine Blaze*). His Noor manifests through His Attributes of Jamal (*Divine Beauty and Compassion*) while His Naar manifests through His Attributes of Jalal (*Divine Wrath and Majesty*). Similarly Ishq is also Noor as well as Naar. It is Noor because it shows the way to Allah and transforms the being of the person who travels towards Allah into Noor by its magnificent effects. It is Naar because it burns away everything other than Allah in the being of the Lover of Allah. Maulana Jalaluddin Rumi says:

Meaning: Ishq is the flame which, when lighted, burns away everything except the Beloved.

The statement "Hazrat-e-Ishq adorned the Throne of His Kingdom above both the worlds in the Glorious Court of His Own Magnificence" can be described at two levels. Firstly, at the initial level i.e. before the manifestation of Allah in any Form and creation of the creature, secondly at the final level i.e. after the creation of the creature and manifestation of Allah in the being of Insan-e-Kamil.

In the world of HaHooiyat, before the creation started, Allah manifested His Essence in the form of Ishq in his Own Divine Kingdom. Here "above both the worlds" mean before the creation of the spiritual and physical worlds. Spiritual worlds include LaHoot, Jabrut and Malakut while physical world is the Nasut i.e. this universe. At this level of HaHooiyat neither the spiritual nor the physical worlds are created yet, though Allah had planned and sketched them. Whatever is created materially in this world is always previously present in non-material form in our minds. For example before a house is built, its map is sketched in mind in non-material form, then it is drawn on paper and then it is built. A dress is always designed in mind first and then it is made outwardly. Similarly initial form of every creature is its non-material inward form which is present in The Essence of Allah. Allah creates it as He had designed it in HaHooiyat. So creation was present in The Divine Essence ever since eternity. Allah adorned His Throne upon that non-material creation and observed and examined it in the Court of His Own Magnificence. Just as when a king has to rule a country, first of all his throne is established and then all the other plans about running the country are carried out, similarly Allah first of all adorned His Own Throne and then carried out His plan of creating the creation. Since "Kingdom" does not mean only the throne of the king, it must include the subject, so in the above verse "Kingdom" includes The Throne of Allah as well as the creation upon which He is The Ruler. Though, that creation is not in a created form, rather it is in non-created immaterial form. Allah knows what is hidden and what is revealed.

The quiddity of Allah's Magnificence and Essence is impossible for human intellect to understand, as Allah is beyond human intellect. The Rooh-e-Qudsi is the entity which has the perfect and total intellect, wisdom and Divine Knowledge. At the level of Jabrut, where human souls were created, the intellect and wisdom was divided among them. Every soul got just a part of

that intellect. So the intellect of all the humans is incomplete, they cannot understand Allah-The Transcendent Reality with this incomplete intellect, even if anyone of them is the most intellectual person on the worldly basis. Unless a person reaches LaHoot-The Divine World with the power of his Ishq, where the Rooh-e-Qudsi dominates his Rooh-e-Sultani and Rooh-e-Noorani, his intellect remains imperfect. Only the power of Ishq can take a soul to LaHoot, intellect is just a lame horse in this way.

Though intellect of humans help them explore the universe and progress in this world but it keeps them bound in seven dimensions and never lets them free to travel towards Allah who is beyond all dimensions. That is why, all the efforts of scholars to understand the quiddity and Essence of Allah on the basis of their religious or worldly knowledge, wisdom and intellect went in vain. The poor bounded intellect cannot understand the indomitable Divine Entity.

The quiddity of Allah has always been a mystery. He cannot be exemplified with any material thing while intellect and wisdom are based on material things which can be seen, touched or felt. That is why, sometimes scholars reject the presence of Allah because they cannot prove it on rational basis. Since their intellect is imperfect, impure and bounded, how can it perceive The Perfect, Pure and Boundless Entity. If a drop of water wants to know about the quiddity of an ocean, it has to annihilate in the ocean and become an ocean itself, only then can it have some knowledge about the ocean. If a flower wants to know about the quiddity of fragrance, it has to perish itself and become fragrance itself, inspite of the fact that fragrance is a part of flower and hidden in it. Similarly Allah is hidden in every human being but he is unaware of His Essence. Unless soul of a person annihilates in the Divine Ocean of Oneness of Allah, it is impossible to understand The Essence. Annihilating oneself is possible only through the intense passion of Ishq. Since intellect suggests to save oneself, how can it reach the point of Oneness which is achieved only after perishing oneself. Intellect is related with the outward world while Ishq is an inward emotion and Allah is also in the inward of a person, so Ishq and Allah are interconnected and interrelated, rather they are One as described earlier that Ishq is synonym for Hoo.

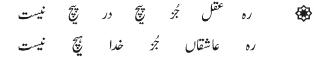
My Murshid Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman writes in his book *Shams-ul-Fuqara*:

- The source of wisdom is brain while the center of love is heart. The manifestation of Allah is also in the heart. The base of all the worldly knowledge is intellect and wisdom. All the material knowledge is gained through wisdom and in return, it increases the intellect and wisdom as well. Human intellect and its knowledge are limited as they are based on the information received within the dimensions of time and space, so they keep the man bound within the limitations of time and space. Human brain does not have the capability to think beyond these dimensions, while Allah is beyond these limitations. So, man cannot get the recognition of Allah on the basis of intellect and knowledge. However, when a man enters the realm of Ishq after crossing the boundaries of his knowledge and intellect, then the power of Ishq takes him to La-Makan⁵³ by crossing all the boundaries of time and space where he meets and sees his Beloved Allah. (Shams-ul-Fuqara)
- ➤ Maulana Jalaluddin Rumi says, "We can never describe Ishq of Allah on the basis of intellect and knowledge."

He further states:

⁵³ Station beyond time and space

Meaning: When the passion of Ishq aroused in my being, the poor intellect became useless, just as when the sun rises there remains no need of a candle.



Meaning: The path of intellect is very complicated, so the path of the Lovers is none other than Ishq of Allah.

Hazrat Sakhi Sultan Bahoo states:

Knowledge and intellect are regarded as great hurdles in the path of Ishq of Allah. There is such a pleasure and ecstasy in the Ishq of Allah that if an excellent scholar finds a little bit of it, he will be lost in it forgetting all his knowledge. (Kaleed-ul-Tauheed Kalan)

He says in his Punjabi couplets:

Meaning: By drowning in the river of Ishq of Allah we have reached the fathomless ocean of Divine Oneness. Faqr is simply the path of Ishq, intellect has nothing to do with it. Therefore, to save oneself the useless boat of wisdom and intellect should be sunk in the river of Ishq on the very first day.

The religious scholars and theologians cannot even think about the spiritual elevation at which the Lovers of Allah reach by crossing all the levels of knowledge and intellect. In the above statement of *Risala Roohi Sharif* under explanation Hazrat Sakhi Sultan Bahoo is proving the superiority of Ishq over intellect because all the efforts of intellect went in vain in search of Allah. It got destroyed in the way but could not reach Allah while Ishq not only reached the court of Divine Magnificence but also adorned its Throne there.

If this statement is explained at the final level when Allah had created the creation and manifested Himself as Insan-e-Kamil then in fact, Hazrat-e-Ishq is the Insan-e-Kamil or Fageer-e-Kamil who has annihilated himself in the Ishq of Allah and has first become the Beloved of Allah and then by perishing his complete self, has become "The Ishq" on returning to the world of HaHooiyat-The world of Ishq. "Adorning the Throne" means his acceding the Throne of Divine Guidance and Persuasion as Murshid Kamil Akmal for the guidance of Seekers of Allah. This throne is called مندتلقين وارشاد Masnad-e-Talgeen-o-Irshad in the mystic terminology. This Throne is adorned above both the worlds i.e. in the world of HaHooiyat because Insan-e-Kamil's actual station is HaHooiyat. His physical body is in this material world but his soul is One with Allah in the world of HaHooiyat. As the Perfect Manifestation of Allah it is obligatory upon him to guide the Seekers of Allah towards Allah. So he adorns the Throne of Divine Guidance and Persuasion which is physically in this material world but actually above both the worlds. He takes the Seekers from the material world to the world of Divinity and blesses them with the Vision and Closeness of Allah.

The quiddity of pure being of Hazrat-e-Ishq i.e. Insan-e-Kamil is impossible to understand because apparently his being appears to be made of soil like other humans but in fact it is complete Noor. The physical boundaries of the world cannot restrict him just as the physical worlds did not become an obstacle in the way of The Holy Prophet on the night of Meraj (Ascension to Allah).

He visited the seven skies, observed the heaven and the hell and had Union of Allah with his body of flesh and bones as well as soul. What could be the quiddity of such a being which is not bounded by any limitations? He was completely connected with Allah while living in the physical world. He got commands and knowledge directly from Allah and conveyed to his Ummah in the form of Quran and Hadith. Insan-e-Kamil is only one among the whole mankind who remains with Allah as well as with humans. It is impossible to understand how his being which appears to be made of soil has transformed into Noor, how he remains inwardly in the world of Divinity connected with Allah and outwardly in the physical world connected with men of Allah simultaneously. So, the reality of Insan-e-Kamil is also transcendent. The Holy Prophet said about himself, "No one knows my Reality except my Allah."

Hazrat Sultan Bahoo says about Insan-e-Kamil that he is مظهر عجاب الغرائب Mazhar-e-Ajaib-ul-Gharaib (*The Manifestation of wonders and rarities*). He says:

The existence of Insan-e-Kamil is a treasured maze of talisman of The Divine Name and Essence. (Noor-ul-Huda Kalan)

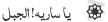
He is a maze which cannot be solved by anyone and a treasure of wonders. He is aware of every condition of his disciples whether physical or spiritual and has complete authority over the soul of the disciples. Hazrat Sultan Bahoo says:

Murshid Kamil is aware of every physical and spiritual condition of the Seekers. He knows what the Seekers say or do, what is their status regarding their spiritual journey to the ultimate Closeness of Allah. He is also aware of all their feelings, ideas and arguments. The Murshid has got such spiritual excellence that the Seekers always feel him omnipresent and omnipotent. (Kaleed-ul-Tauheed Kalan)

The Seekers ever feel the existence of Murshid Kamil around them and always find him omnipresent, as Hazrat Sultan Bahoo says:

Meaning: It does not matter if my Murshid is physically away from me, my heart is always with him. Physically he lives hundred miles away from me but I ever see him all around me.

It is related that once Hazrat Umar sent Hazrat Sariya as a leader on an expedition against the enemy. While the Muslim army was trying to lay a siege around Baab-e-Nehawand, it had to face a very tough time and was about to be defeated. At that time Hazrat Umar was giving a sermon in Madina. During the sermon he suddenly called loudly:



Meaning: "O' Sariya! Rush towards the mountain instantly."

Hazrat Sariya and his army heard this voice in Nehawand and at once rushed towards the mountain believing that it was the order of their Caliph⁵⁴. Hence they were saved from the danger,



⁵⁴ The first four Rashidun Caliphs were also the Murshid Kamil Akmal of true Muslims after The Holy Prophet.

The statement of Risala Roohi Sharif:

انه از اجهام عناصر خاکی بهزار مظهر ظهور آثار جمال و جلالِ قدرت باشخیائ اَلله از اجهام عناصر خاکی بهزار مظهر ظهور آثار جمال و جلالِ قدرت باشخی کامِلهٔ آئیدهٔ باصفاساختهٔ تماشائے رُوعے زیبا می فرماید خود باخود قمارِ عثق می بازد 'خود نظر' خود ناظر وخود منظور خود عثق 'خود عاشق وخود معشوق می بازد 'خود را از خود براندازی' جمہ یک ذات ' و دوئی ہمہ از احوَل چشمیسے 5 می

Meaning: Allah be Glorified! has manifested the signs of the Jamal and Jalal of His Perfect Nature through thousands of earthen elemental bodies which are His Perfect Manifestation. By making them pure sanctified mirrors He is observing His Own Beautiful Countenance. (In fact) He is experiencing His Own Ishq. He Himself is The Sight, The Beholder and The Beheld. He is the Ishq, the Ashiq (Lover) and the Mashooq (Beloved). If you remove the veil from yourself then you will observe that only One Entity exists. The duality (multiplicity of material things) you see is because you lack (spiritual) insight.

Exegesis: Allah possesses infinite Attributes, all of them can be categorized under two primary Attributes i.e. Jamal and Jalal. Usually Jamal is translated in English as The Divine Beauty or Compassion and Jalal as The Divine Wrath or Majesty but both of them are much wider terms. Jamal includes all the Attributes related with Beneficence, Mercy, Benevolence, Forgiveness etc. and Jalal includes the Attributes related with Might, Majesty, Wrath, Power, Magnificence etc. For every Attribute of Jamal there is an opposite Attribute of Jalal. He is Al-Mohyei (The Giver of life) as well as Al-Mumeet (The Giver of death). He is

أحولرا literally mean the squint eyes which cannot properly see, but we have translated it as the lack of (spiritual) insight.

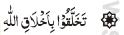
as well as الطّاهِر Al-Daar (One who causes loss). He is الطّاهِر Al-Daar (One who causes loss). He is الطّاهِر Al-Batin (The Visible and Manifested) as well as الْمُونِلُ Al-Batin (The Hidden and Inward). He is المُعنزُلُ Al-Muizz (The Giver of Esteem) as well as المُعنزُلُ Al-Muzil (The Giver of Disgrace). He is المُعنزُلُ Al-Qabid (The Impounder) as well as المُعنزُلُ Al-Basit (The Expounder). He is المُعنزُلُ Al-Haadi (The Guide) as well as المُعنزُلُ Al-Mudil (The Depraver). So, all His Attributes are a combination of Jalal and Jamal. In a Qudsi Hadith He says, "I created Man with both My Hands." Here both hands means Attributes of Jalal and Jamal. He embellished man with both of His Attributes. In Quran Allah says:

Meaning: And We gave Adam the knowledge of all The Divine Names. (Al-Bagarah-31)

Giving the knowledge of all The Divine Names actually means bestowing the ability to acquire all The Divine Attributes. Every Divine Name depicts a particular Divine Attribute. Since the reality of humans is the Rooh-e-Qudsi which is directly created from the Noor of Allah, that is why it possesses all the Attributes of Jalal and Jamal in their perfect form, but the satan, nafs and the desires of the material world suppress these Attributes and do not let them manifest in their perfect form. Throughout the life of a man, the beastial and ill qualities of nafs, evil tricks of satan and wishes of the material world remain dominant over his true self. If he fights and wins over the ill qualities of nafs and his worldly desires, then the wishes of pleasures of the hereafter possess him. He worships day and night to achieve them. His prayers elevate him to the level of Malakut where he more or

less attains the angelic attributes but still remains away from The Divine Attributes which were embedded in him.

However, there are some chosen Men of Allah, who, by dint of their pure intentions, intense Ishq, struggle only to have the Vision and Closeness of Allah as well as by the Favour and Grace of Allah, overcome all the evil qualities of satan and nafs. They get rid of all the desires of this material world and of the pleasures of hereafter. Only the desire of getting more and more close to Allah keeps them advancing towards The Divine world of Oneness. Hence, when they spiritually reach the world of LaHoot crossing all the boundaries due to their Ishq, the Rooh-e-Qudsi which was hidden in them manifests and dominates their being. Through this Rooh-e-Qudsi all the Attributes of Jalal and Jamal of Allah manifest from their earthen elemental bodies. They acquire The Divine Attributes according to the order given in the Hadith:



Meaning: Get attributed with the Attributes of Allah.

Their being become so pure and sanctified that their clear heart acts like mirror and reflects the Noor of Allah hidden in them.

Allah has created the innerself of human beings like a mirror. When a baby is born its innerself is pure and clear like a mirror. But as a person grows, the attractions of this world, satan and his nafs teach him to commit sins. Every sin puts a black dot on that mirror, as mentioned in a Hadith:

عن ابى هريرةٌ عن رسول الله صلى الله عليه وآله وسلم قال ان العبد اذا اخطا خطيئه نكتت فى قلبه سوداء فاذا هو نزع و استغفر و تاب صقل قلبه و ان عاد زيد فيها حتى تعلو قلبه (بائح تنك -171، اين اج-223)

Meaning: Hazrat Abu Huraira relates that The Holy Prophet said "Certainly when a person commits a sin, a black dot is put on his heart. If he repents on his sin and begs forgiveness from Allah, that dot is removed from his heart. But if he commits the sin again (and continues committing sins) the blackness of his heart increases so much that it is completely blackened. (Jamay Tirmzi-171, Ibn-e-Maja-223)

The desires of nafs and wishes of this world also put a veil over this rusty mirror, hence the person cannot see Allah who is always present inside him, neither can he hear Allah's Voice from within himself. Shaikh Saadi Sherazi says:

Meaning: O Saadi! There is no veil (between man and Allah), just cleanse the mirror of your heart because rusty mirror cannot show the Beauty of The Beloved.

If The Divine Favour attracts a person, he first of all repents upon his sins, the tears of repentance cleanse his inward mirror. After leaving sins, he starts his journey towards Allah. Here, he severely needs the Murshid Kamil Akmal who is in fact the Insan-e-Kamil of his era. The Murshid knows the way to Allah and possesses infinite spiritual powers due to his ultimate Closeness to Allah.

The Holy Prophet was the Insan-e-Kamil of his era as well as the Murshid Kamil Akmal for his Sacred Companions. They had to take bayat⁵⁶ upon the hand of The Holy Prophet in addition to recite Kalma Tayyaba at the time of embracing Islam. The Holy

⁵⁶ Oath of Allegiance. When a person becomes a disciple of a Murshid he takes bayat at his hand which means that he hands over himself to his Murshid in exchange of spiritual guidance. This in fact is a pact between Allah and His Slave which eternally bonds disciple with his Murshid.

Prophet cleansed their innerselves and elevated them spiritually to Allah according to the verse:

Meaning: He (Allah) is The One, who sent a (glorious) Messenger among the ignorant people from among themselves, who recites to them Allah's verses, rectifies (their souls) and teaches them the book (true meaning of Quran) and wisdom. (Al-Juma-2)

Following The Holy Prophet, The Insan-e-Kamil or Fageer-e-Kamil i.e. the Murshid Kamil Akmal shows The Divine Way to the Seekers of Allah, who come to him for spiritual sanctity and Divine Guidance, and purifies their innerselves with his spiritual powers. He also removes all the spiritual diseases like pride, covet, jealousy, lust, vain, greed, malice etc. and gives life to the soul as said:

Meaning: The Shaikh (Murshid Kamil) enlivens the dead soul of the disciple by the Zikr of Allah and kills his alive nafs.

He removes the veil of nafs present between the inward of the Seeker and Allah and blesses him with Vision of Allah in the moz, y sanctified mirror of his heart.

Hazrat Sakhi Sultan Bahoo says:

Allah is concealed in the being of man just as the kernel is hidden inside the peal. Only a Murshid can make it possible for a Seeker of Allah to be blessed with the spiritual presence before Allah and have His Closeness and Vision. Then the Seeker is never separated from Allah, whether it is this world of physical life or the eternal world. (Noor-ul-Huda)

- ➤ Murshid Kamil blesses the Seeker with The Divine Knowledge and Vision of Allah through Tasawur of Ism-e-Allah Zaat and shows him the reality of this carrion world, so that he is disgusted of its fake charm and repents a thousand times. (Noor-ul-Huda)
- ➤ If a person continues doing worships and hard mystic exercises throughout his life and says his prayers on one leg for thirty years, even then he will not be able to know the spiritual secrets and can never have the Vision of Allah. This supreme blessing can never be found without the grace of Murshid. A single glance of the Murshid is better than the prayers of years. (Ameer-ul-Kaunain)
- There are not any giant size hurdles between man and Allah, neither is there a too long journey. Rather, there is only a thin veil (of nafs) which can be removed easily by just a glance of the Kamil Murshid and Tasawur of Ism-e-Allah Zaat. Doors are open for those who want to search Allah, otherwise, Allah do not need anyone. (Kaleed-ul-Tauheed Kalan)
- The Murshid is completely aware of every esoteric way and solution of all spiritual problems. The Murshid is a synonym for The Divine Favour. Nothing can be done without The Divine Favour and Help. So, without a Murshid all your prayers and mystic exercises are useless, even if you spend all your life in such exercises because no one has ever reached Allah without a Murshid. Murshid Kamil is like an experienced and skilled captain of a ship who has the complete knowledge of sailing. He saves the ship from every storm and calamity. The Murshid himself is the ship and the sailor as well. Only those, who have deep insight, will understand. (Ain-ul-Fagr)
- ➤ You must know that Allah is in the heart of a Murshid Kamil because the Ocean of Oneness and Uniqueness of Allah is contained in the heart of a Momin. The person who wants to find The Reality and seeks Union with Allah, must first of all find a Murshid Kamil because he is the owner of all the treasures of the heart and soul. One who recognizes his inner

self never remains deprived of The Vision of Allah. (Ain-ul-Faqr)

The Murshid Kamil gives his disciples the Zikr and Tasawur of Ism-e-Allah Zaat. The Noor emitting from the Ism-e-Allah Zaat further cleanses the mirror of Seeker's heart. The Holy Prophet says:

Meaning: There is a burnisher (*cleanser*) for everything and the burnisher of heart (*soul*) is the Zikr of Allah.

Hazrat Sakhi Sultan Bahoo says:

- > By the Tasawur of Ism-e-Allah Zaat the soul is revived and revitalized just as a dry and barren land becomes alive by the rain. (Shams-ul-Arifeen)
- Pythe Zikr of Ism-e-Allah Zaat, the Seeker of Closeness to Allah reaches LaHoot La-Makan and sees the Noor of The Divine Essence. Then, he becomes disgusted by the short lived and fruitless pleasures of both the worlds (as he has got the prefect pleasure of Closeness to Allah). Then he perpetually sees Allah everywhere, hears directly from His Magnificent Self and finds The Divine Essence completely within himself. (Noor-ul-Huda Kalan)
- Every lock has a key and the key to a person's soul is Tasawur of Ism-e-Allah Zaat. One who wants to get access to the marvels of his righteous and virtuous soul, can do this through the Tasawur of Ism-e-Allah Zaat. (Noor-ul-Huda Kalan)
- Through which knowledge a Seeker can get rid of his nafs without hard mystic exercises? That knowledge is Tasawur of Ism-e-Allah Zaat which blesses the Seeker with the Vision of Allah and shows him the reality of his nafs. (Noorul-Huda Kalan)
- ➤ The complete knowledge of the Quran and Hadith, the knowledge that is kept in The Guarded Tablet, The Divine

Throne, the hidden knowledge of the entire universe, all the hidden Secrets of Allah, complete knowledge of the Taurah, Psalms, Gospel and Quran, all the Commandments of Allah as well as the outward and inward, spiritual and secret affairs of all the creations and the wisdom behind everything that is going on in all the worlds, are revealed by Tasawur of Ism-e-Allah Zaat. (Noor-ul-Huda Kalan)

- ➤ The blackness and rust of sins and the filth of misbelief are never removed from the heart without Tasawur of Ism-e-Allah Zaat. (Shams-ul-Arifeen)
- Tasawur of Ism-e-Allah Zaat is the safest refuge for its possessor against the evil of satan and its disciples. (Shams-ul-Arifeen)
- A heart is never sanctified by physical prayers unless it is purified by the blazing effects of Tasawur of Ism-e-Allah Zaat. Without the Zikr of ineither the nafs dies nor the heart becomes alive. (Shams-ul-Arifeen)

In the statement of *Risala Roohi Sharif* under explanation, it is said that Allah Himself is making the earthen bodies of His Seekers the sanctified mirrors. In The Holy Quran also Allah says:

Meaning: Allah is the Friend of True Believers, He brings them out of darkness and takes them towards the Noor of Allah. (Al-Baqarah-257)

In fact Allah Himself is making them sanctified mirrors by appearing in the form of Murshid Kamil Akmal who is the Insan-e-Kamil and perfect and exact Manifestation of Allah.

When the hearts of Seekers are cleansed and purified by the spiritual attention of Murshid and Noor of Zikr of Ism-e-Allah, faith is engraved in their hearts according to the verse:

Meaning: It is they in whose hearts Allah has inscribed faith. (Al-Mujadila-22)

Their soul is enlivened with faith and they become Momin from a Muslim. The Holy Prophet says:

Meaning: A Momin is a mirror of other Momin.

Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani says:

The Seeker can have the Vision of Allah by seeing the Light of Divine Beauty in the mirror of his heart with the eyes of soul, as Allah says: (11-مناكفَاتُ الْفُوَّادُ مَا رَأَى (الْجَمَّةُ اللهُ مَا رَأَى الْفُوَّادُ مَا رَأَى (الْجَمَّةُ اللهُ مَا رَأَى اللهُ وَاللهُ اللهُ اللهُ

Momin is one of the Attributive Names of Allah.

When the heart of a true Momin is cleansed it becomes the mirror of Allah. In this mirror Allah manifests Himself and all His Attributes. The most perfect mirror of Allah is the Insan-e-Kamil i.e. The Holy Prophet. This mirror, due to its absolute purity and subtlety, perfectly reflects The Essence and Attributes of Allah, that is why The Holy Prophet said: مَنْ دَالْتِي فَقَدُ رَائَى الْحَقْ meaning: Whoever saw me, certainly he saw The Divine Reality.

Maulana Jalaluddin Rumi says:

Meaning: The Holy Prophet is the mirror of the countenance of Allah. The Essence and all the Attributes of Allah are reflected in him.

Hazrat Syed Abdul Kareem bin Ibrahim Al-Jaili writes in his book *Insan-e-Kamil*:

Insan-e-Kamil is the one who truly deserves to possess all The Personal Names and Real Attributes of Allah as per the command of The Divine Self. For Allah he is like a mirror. As nobody can see his face without a mirror, Insan-e-Kamil also cannot see his real being without the mirror of 'Ism-e-Allah' because it is his "mirror", and Insan-e-Kamil is like a mirror to Allah. Allah has made it essential for Himself to see all His Names and Attributes only in the Insan-e-Kamil.

Insan-e-Kamil bears The Divine Trust of Allah, as Allah says:

Meaning: We presented our Trust to the skies, earth and mountains. Everyone refused to bear it but man (*Insan-e-Kamil*) picked it up. No doubt, he is cruel (*towards his nafs*) and ignorant (*of his highest rank near Allah*). (Al-Ahzab-72)

In this verse the Trust of Allah means The Essence of Allah, who wanted to manifest Himself through some material being. Syed Mohammad Zauqi explains why man was able to bear that Trust and how he serves as a mirror of Allah, he writes:

Allah presented His Trust before the skies, earth and mountains but they as well as the creatures living in them refused to accept it. If we stand before an opaque wall and want to see our face in it, the wall does not give our reflection. If we want to see our face in a transparent glass, it also cannot give our reflection. However, if we look into

such a mirror which is clear and pellucid from one side and has verdigris on the other side, then it immediately gives our clear and exact reflection. Giving reflection means that such a mirror has the capability to absorb rays coming from our face and then to reflect them. It proved its capability immediately when our face came before it, but a wall or transparent glass was devoid of this capability. Similarly the skies and the dwellers of skies (angels) could not absorb or reflect i.e. manifest The Divine Essence and His Attributes because they are like transparent glass. The earth and dwellers of earth like mountains could not do so because they were opaque like a wall. But man took up this responsibility at once because he is like a mirror. He has got angelic subtlety and transparency because his soul is created by Noor, and he also possesses opaqueness and darkness of human element and qualities, which serve as verdigris. (Sirr-e-Dilbaran)

Insan-e-Kamil is not only the mirror of Allah but also a mirror for other humans. They can see their realities in him. The Holy Prophet says:

"I am the pellucid mirror of The Divine Essence. The reality of everything as well as the manifestations of Attributes of Jamal and Jalal are expressed through me. Every manifestor sees in me whatever is manifested in his own being. Hence, Abu Bakar sees in me whatever is in him (i.e. Beauty, Compassion, Marvels, Kindness etc.) that is why Abu Bakar says about me: رایت احسن صور صورة منا meaning: "I have not seen anyone as beautiful as you." While the cursed Abu Jahal sees in me whatever is in him (i.e. depravity, denial, evil) and says about himself in him (i.e. depravity, denial, evil) and says about himself than his." Hence Abu Bakar saw himself in me and described his own beauty while Abu Jehal also saw himself in me and beheld his own depravity

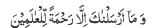
and ugliness. However, neither I am this nor that, though I reflect everyone according to his attributes".

Hazrat Sakhi Sultan Bahoo also narrates an incident which explains this fact:

A king was a disciple of a Murshid Kamil. One day he sent his servant to see his Murshid. When the servant reached the Murshid's home, he saw that a pig was sitting on the Murshid's prayer mat. He came back and told this to the king. The king sent another servant. When that servant reached Murshid's home, he saw a dog sitting on Murshid's prayer mat. He came back and told this to the king. King became worried and went himself to see the Murshid. When he reached there he saw that Murshid was sitting on the prayer mat. He told everything to his Murshid and asked the reason. The Murshid replied that the servant who saw a dog instead of him was a seeker of the world and the one who saw a pig was a pimp. Faquer Bahoo says that Fuqara⁵⁷ are like mirrors, the beholder sees his own reality in them. (Mahak-ul-Faqr Kalan)

This is the reason why worldly people cannot recognize the reality of the Insan-e-Kamil or Faquer-e-Kamil, they see their own reality in the mirror of Faquer's heart and consider him a worldly man like themselves. Only the true Seekers of Allah can see his reality because their own innerselves are pure and the Noor of Allah is visible in their hearts which gives them the insight required to understand the reality of Insan-e-Kamil.

Thus the Insan-e-Kamil, who is the perfect and exact mirror of Allah due to his purity, manifests all the signs of His Jalal and Jamal, as Allah said to The Holy Prophet:



⁵⁷ Plural of Faqeer, the Perfect Saints who travel the path of Faqr and reach its ultimate destination i.e. Oneness with Allah.

Meaning: And *(O' Esteemed Messenger)* We have not sent you but as Rehmat for all the worlds. (Al-Anbia-107)

Rehmat (*Compassion*) is that Attribute of Allah which encompasses all His Attributes of Jalal and Jamal, as He says:

Meaning: My Rehmat encompasses everything. (Al-A'raf-156)

He also says that He has sent The Holy Prophet as Basheer⁵⁸ (*Bearer of glad tidings*) as well as Nazeer⁵⁹ (*The Warner*).

Meaning: Undoubtedly the Bearer of glad tidings and the Warner has come to you. (Al-Maidah-19)

He is "Basheer" when he manifests The Divine Attributes of Jamal and he is "Nazeer" when he manifests The Divine Attributes of Jalal.

In the above statement of Risala Roohi Sharif which is being explained, Hazrat Sakhi Sultan Bahoo says, "He manifests signs of Jalal and Jamal of His Perfect Nature through thousands of earthen elemental bodies which are His Manifestation. By making them pure sanctified mirrors, He is observing His Own Beautiful Countenance." Thousands of earthen elemental bodies in which He sees His own Beautiful Countenance means different bodies with same Reality because they reflect the same Divine Countenance. Just like one body wearing different dresses, the real body is one but appearance is different due to different colours and styles of the dresses. Allah says in Quran:

^{58, 59} Attributive names of The Holy Prophet

Meaning: Everyday (era) His Glory manifests a new. (Al-Rehman-29)

That is, He appears in every era with a new grandeur in a new earthen body which is like a new dress for His never changing, One and Only Divine Essence.

These earthen elemental bodies are of the Kamil Fuqara or the Insan-e-Kamil who appear as the representatives of The Holy Prophet in every era and those of the Perfect Saints and Friends of Allah who reach The Divine Station of Oneness and become One with Allah annihilating themselves, thus becoming the mirror of Allah.

In *Risala Al-Ghausia*, Allah says to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani:

- > "O' Ghaus-ul-Azam! Insan⁶⁰ (man) is my secret and I am his."
- "O' Ghaus-ul-Azam! I have not manifested Myself as perfectly in anything else as in Insan."
- "O' Ghaus-ul-Azam! Insan does not eat or drink, sit or stand, speak or stay quiet, do work, attend to something or remain oblivious but that I am within him. I am the One who keeps him moving or immovable". Then Allah said, "O' Ghaus-ul-Azam! I manifested the body of Insan, his nafs, heart, soul, ears, eyes, hands, tongue and whatever is in him from Me and for Me. He is not himself but Myself and I am not other than Him."
- ➤ Ghaus-ul-Azam says, "I asked Allah, O' Holy Lord! Do you eat or drink?" He replied, "Faquer's eating is in fact My eating and Faquer's drinking is in fact My drinking." (Risala Al-Ghausia)

In the book *Insan-e-Kamil* Hazrat Ibrahim Al-Jaili writes that Allah says to His Beloved Insan-e-Kamil or Faqeer-e-Kamil:

⁶⁰ In these statements "Insan" refers to the Insan-e-Kamil

➢ O' My Beloved! Your true being is in fact My Hooiyat (Me as Hoo) i.e. You are Me. Your real self for which you use the word "I" is exactly "The Hoo", as "Hoo" is The Entity for which the word 'I' is most suited...you in fact mean 'Me'. I am not for Myself but for you. I actually mean you (i.e. we are One and the same). You are not for yourself but for Me. O' My Beloved you are in fact a single point upon which the whole sphere of existence is based. In this sphere you are the worshipper and you are the one to be worshipped. You have the same importance for Me which an eye has for man or a man has for an eye." (Insan-e-Kamil)

In the statement to be explained, Hazrat Sakhi Sultan Bahoo says, "Allah is observing His own Beautiful Countenance." In the Holy Quran Allah has also mentioned about "His Face" at many places:

Meaning: Wherever you turn your attention you will see The Face of Allah. (Al-Baqarah-115)

Meaning: I have indeed turned my face completely towards "His Face" who has created the heavens and earth beyond comparison. (Al-Inam-79)

Meaning: Everything except 'The Face' of Allah is mortal. (Al-Qasas-88)

Meaning: Everything in the universe will perish. And 'The Face' of your Holy Lord, who is The Master of Glory and Bounty, will remain. (Al-Rehman-26, 27)

is an Arabic word which means 'Face' or 'Countenance'. The above verses prove that Allah possesses a Face, but Allah is all Noor, then whose Face could be called as Allah's Face? The obvious answer is the Insan-e-Kamil's Face, as he is One with Allah and the mirror of Allah. Allah Himself called The Holy Prophet's hand as His own Hand in The Holy Quran:

Meaning: (O' Beloved!) Those who take bayat at your hand in fact take bayat at Allah's Hand. Allah's Hand is upon their hands. (Al-Fateh-10)

The Holy Prophet's action is Allah's Action:

Meaning: My Beloved you did not stone the enemies (in the battlefield) but I did. (Al-Anfal-17)

His speech is Allah's Speech

Meaning: He does not speak out of his own desire. His speech is nothing but Our Outright revelation which is sent to him. (Al-Najam-3, 4)

The Holy Prophet said:

Meaning: Whoever saw me, in fact saw The Divine Reality.

In "Tafseer Rooh-ul-Bayan" Hazrat Shaikh Moeeduddin Jindi writes while explaining Surah Fatiha with reference to Ism-e-Azam (The Greatest Personal Name of Allah having all the Powers of Allah):

➤ Ism-e-Azam is actually the physical countenance of the Kamil Wali⁶¹ (*i.e. The Insan-e-Kamil*).

The importance of 'Face' is that it is the best source of recognizing and identifying anyone, whereas other parts of body are not.

So, in the mirror of heart of Insan-e-Kamil, Allah is viewing His Face and that Face is also of Insan-e-Kamil as he is the mirror of Allah that is why Sultan Bahoo is saying that He is The Beholder and The Beheld. He is also the power of sight because being the mirror of Allah Insan-e-Kamil has also got all The Divine Powers. He is Al-Baseer (*All-Seeing*), Al-Samee (*Al-Hearing*), Al-Aleem (*All-Knowing*).

Insan-e-Kamil is The Mirror of Allah and he also makes the hearts of the Seekers of Allah mirrors of Allah by cleansing their souls with his spiritual powers. When the heart of a Seeker is cleansed, the same Divine Face appears in his heart too because the reality and origin of every human is the same. Insan-e-Kamil makes earthen elemental bodies of thousands of Seekers of Allah the pure sanctified mirrors and views the same Divine Face in them which is manifested in his ownself i.e. he views himself in the mirror of heart of his Seekers. The Murshid's heart is a mirror for a Seeker and a true and perfect Seeker's purified heart is a mirror for his Murshid as is said, "A Momin is a mirror of other Momin." So Insan-e-Kamil is the beholder and the beheld in every clean heart's mirror.

When a Seeker of Allah views The Divine Reality of Insane-Kamil, who is his Murshid, in his heart he is blessed with the Ishq of his Murshid which is called Ishq-e-Majazi in mystic terminology. In fact the Seeker loves only Allah which is Ishq-e-Haqeeqi i.e. The Divine Love, but when he views Allah manifested in his Murshid and falls for his Ishq, then Ishq-e-

⁶¹ Saint, Friend of Allah

Haqeeqi is called Ishq-e-Majazi. Actually both are the same in mysticism. Ishq-e-Majazi leads to Ishq-e-Haqeeqi. Bulleh Shah says:

Meaning: A person can never ascend to the Love of Allah without the love of Murshid, just like a needle cannot sew without a thread.

The Holy Prophet said:

Meaning: First, one annihilates in Murshid then annihilates in Allah. (Kaleed-ul-Tauheed Kalan)

Murshid is already annihilated in The Holy Prophet and Allah (Fana-Fi-Rasool and Fana Fillah). When a Seeker, due to his intense Ishq-e-Majazi annihilates in Murshid, he automatically annihilates in The Holy Prophet and Allah, as Murshid Kamil is already one with them. Hazrat Sakhi Sultan Bahoo says about the level of Fana-Fi-Shaikh i.e. when Seeker annihilates in Murshid and becomes one with him:

- At the level of Fana-Fi-Shaikh the being (body as well as soul) of the Seeker is merged in the being of the Murshid. (Noor-ul-Huda Kalan)
- The true Seeker loves his Murshid to the extent that he becomes the embodiment of the saying "My flesh is your flesh and my blood is your blood". He remains humble before his Murshid, sacrifices his life for him and loves him intensely. (Noor-ul-Huda)

When the true and sincere Seeker completely annihilates in Murshid, he becomes one with him and the Beloved of his Murshid. Now Lover is the Beloved and Beloved is the Lover, rather both are the same. The Divine Self which is manifested in the Murshid is now manifested in the Seeker too, though the level of manifestation of Divinity is extremely higher in the Murshid, even then, Allah is manifested in both according to their levels. So, now Lover is the same as the Beloved. He Himself is experiencing His Own Love. In this sacred game of Divine Love, the Lover and The Beloved have become One at the extreme level and there remains only the Noor of Ishq. Hazrat Sakhi Sultan Bahoo says:

Meaning: The status of Divine Lovers is stated in this way that their beginning as well as extreme stage is Noor. (Noor-ul-Huda)

In a Qudsi Hadith, Allah describes the process by which a Seeker and Lover of Allah reaches the level of Divine Oneness:

Meaning: Whoever seeks Me, undoubtedly finds Me. Whoever finds Me, he recognizes Me. Whoever recognizes Me, he begins to Love Me. Whoever Loves Me, he becomes My Lover. Whoever Loves Me passionately, I kill him. Whomever I kill, his compensation is due on Me and I am Myself his compensation.

In this Hadith "to kill" means to annihilate and "I am Myself his compensation" means that Allah gives Himself to His Lover i.e. becomes One with him. Iqbal says:

Meaning: When love reaches its perfection, it transforms into belovedness. Hence, Qais⁶² is called Laila in the desert of Ishq.

It means, when the love of a lover reaches its extreme level, he becomes the beloved.

Bulleh Shah expresses:

Meaning: Remembering Ranjha⁶³ every moment, I have annihilated in Ranjha and become Ranjha myself. O' my friends! Do not call me Heer⁶⁴ anymore. Call me Dheedo Ranjha, as now he is me and I am him.

However, the common people who have not experienced The Divine Love cannot understand this reality. They are far away from Tauheed⁶⁵ i.e. Oneness with Allah and Oneness of Allah, so they see multiplicity everywhere. They have only heard the word of Tauheed, not experienced and understood it actually. It is a known and accepted fact that Allah is present everywhere, in everything and in every human being, then why can't people see and feel His Omnipresence and Oneness of His Existence everywhere and within themselves? Because their black nafs become a veil between them and Allah. They perceive Allah as someone living above the seven skies on His Arsh⁶⁶ and think this world as just the world of physical bodies. The veil of their nafs and blackness of their inward mirror do not let them have the Vision of Oneness of Allah everywhere. So they see multiplicity of objects around them and not The One Allah present

⁶² The lover of Laila commonly known as Majnoo. Laila and Majnoo are the lover and beloved in an Arabic folk love story

 $^{^{63,\,64}}$ Heer and Ranjha are the lover and beloved in a Punjabi folk love story. Real name of Ranjha was Dheedo and that of Heer was Izzat Bibi.

⁶⁵ The first pillar of Islam i.e. believing in the Oneness of Allah

⁶⁶ The Divine Throne

in the core of these multiple objects. Allah Himself declares His presence in everything:

Meaning: And Allah has encompassed everything. (Al-Nisa-126)

Meaning: We will soon show them Our Signs all around the universe and in their ownselves, until it dawns upon them that indeed (*the Reality of*) everything is The Divine Truth. (Ha-Meem As-Sajda-53)

It is also said:

Meaning: Allah is the Reality of everything and exactly everything.

Hazrat Sakhi Sultan Bahoo says:

Meaning: I believe that in the whole world nothing is present except Hoo. Rather, nothing is present in both the worlds except Hoo and nothing is the objective behind their creation but Hoo.

People cannot feel the presence of Allah every moment and everywhere because they are deprived of the spiritual insight which is necessary to see Allah. They have just got the sight of physical body's eye which can see the multiple material objects. The eye of their soul which has the spiritual insight is still closed due to their negligence towards the requirements of their soul i.e. Love, Closeness and Vision of Allah.

Allama Ibn-e-Arabi says:

➤ If the human body is fed but the soul is not nourished (by Zikr and Tasawur of Ism-e-Allah Zaat), the soul becomes weak and the body becomes healthy. The beastial qualities overcome the qualities of soul. But if the soul is nourished, the attributes of soul dominate the beastial human qualities. (Fusoos-ul-Hikam-wal-Aiqan)

Common people remain busy in fulfilling the requirements of their body throughout their lives and remain deprived of the life of soul. Allah says about such people:

Meaning: These (*physical*) eyes are not blind but the heart (*soul*) inside the body is blind. (AI-Hajj-40)

Hazrat Sakhi Sultan Bahoo says:

Meaning: Allah is nearer than the jugular vein but you cannot see His Beauty because you are spiritually blind. (Dewan-e-Bahoo)

Had they enlivened their souls by taking bayat upon the hand of Murshid Kamil who gives life to soul by his spiritual attention through Zikr and Tasawur of Ism-e-Allah Zaat, their soul would have reached close to Allah and found His Vision, then they could have seen Allah everywhere, within as well as around themselves. This is the concept of Wahdat-ul-Wajood (Oneness of Divine Existence). Only the Friends of Allah are aware of its reality because they experience this Oneness of Existence, as Hazrat Sakhi Sultan Bahoo says:

Meaning: My being has transformed into Perfect Tauheed (*Oneness of Allah*) by annihilating in the Tauheed. Due to this Ultimate Oneness with Allah I see nothing except Oneness. (Ain-ul-Faqr)

Meaning: At the level of Wahdat there is Oneness of Divine Existence everywhere. If you see anything except The Divine Oneness, that is idol worshipping. (Ain-ul-Faqr)

Meaning: O' Seeker! Observe The Oneness of Allah in everything and everywhere and ever remain in the state of this observation so that you gain perfect belief that there is nothing but Allah everywhere.

There are two famous schools of thought that prevail among the Sufis about Divine Existence:

- 1. بمداوست Hama Oast (All Divine Existence) i.e. Wahdat-ul-Wajood
- به از اوست Hama-uz-Oast (Everything is created from Divinity or everything is a witness of His Divinity) i.e. Wahdat-ul-Shahood.

Hazrat Sultan Bahoo's school of thought excels these two. He declares بمداوست درمغزو لوست Hama Oast der maghz-o-post (Only The Divine Essence exists in the outward and inward of each and everything).

Sultan-ul-Faqr Sixth Hazrat Sakhi Sultan Mohammad Asghar Ali used to explain the difference between these concepts very beautifully in these words:

The theory of Hama Oast or 'Wahdat-al-Shahood' is an absolutely wrong theory that has been prevailing in the Sufi world. Its supporters say that the universe and all the creation are the shadow (Zil) of Allah. Well! When Allah has not made the shadow of His Beloved Prophet Muhammad then how is it possible that The Essence Himself has shadow? Suppose we accept this theory, but then the words of Allah لَوْ يَكِلُ ۚ وَ لَهُ يُؤْلُلُ (meaning: "He begetteth not nor is He begotten.") are contradicted which is altogether infidelity. In fact, Marifat (Gnosis) of Allah is of two kinds; one is the "Marifat of The Divine Attributes" and second is the "Marifat of The Divine Essence". The Marifat of Divine Attributes belongs to multiplicity (because the Attributes are multiple) while the Marifat of Divine Essence belongs to Oneness (because The Essence is One). Marifat of Divine Attributes belongs to the realm of creation and Marifat of The Essence belongs to the realm of Divine Commandment. Marifat of Divine Attributes belongs to slavehood while Marifat of Divine Essence belongs to Lordship. Marifat of Divine Attributes gives inclination of the creation and control over it, while Marifat of Divine Essence gives the engrossment in witnessing The Essence (the station of annihilation in Allah). The sources of Marifat of Divine Attributes are hard mystic exercises, invocation, meditation, forty days seclusion and the physical and verbal ascetic discipline. The source of Marifat of Divine Essence is only the Tasawur of Ism-e-Allah Zaat. The last destination of Marifat of Divine Attributes is mutual dialogue with Allah at Sidra-tul-Muntiha (the last boundary of creature) and studying the Guarded Tablet but the initial waystation of Marifat of The Divine Essence is the absorption in witnessing The Divine Essence and the Eternal Presence in The Holy Assembly of Prophet Mohammad. The Knower having the Marifat of Divine Attributes is the man of hard mystic

exercises but the Knower having the Marifat of The Divine Essence is the Man of The Divine Secret. The man of hard mystic exercises possesses spiritual levels while the Man of The Divine Secret possesses The Essence. The possessor of levels is deprived of the Vision of Allah while the first waystation of the possessor of The Divine Secret is the Vision of Allah and his final station is Fana Fillah Baga Billah (becoming immortal with Allah after annihilation in Him). Though, the Knower having Marifat of Divine Attributes can read the Guarded Tablet but he remains deprived of the Vision of Allah, because the Vision of Allah is impossible through the path of hard mystic exercises. Without having the Vision of Allah it is just impossible to reach the station of Fana (annihilation) and Baqa (immortality). The person who has not himself become an embodiment of Oneness after passing the station of annihilation in The Divine Essence, how can he witness Oneness of The Essence in everything? The possessor of levels is himself involved in duality and multiplicity therefore he can talk only about diversity, he can see only diversity not Oneness. Since multiplicity is the manifestation of The Divine Light of Essence, so what can the possessor of levels say except Hama uz Oast (everything is created from Divine Light)? Every person talks according to his level.

Besides, these theories neither belong to Shariah (the Islamic Law) nor to apparent knowledge, rather belong to the mystic knowledge of Allah that is gained directly from Allah after His Observation. Certainly! There is no room for any lapse in the knowledge gained directly from Allah. As long as a person is stuck in observing the stations of diverse creation, he remains imperfect and cannot be absorbed in the Oneness of The Divine Essence getting out of duality and multiplicity. Without being immersed in the Ocean of Divine Unity, the Seeker remains unaccomplished. Unity means that

a Seeker of Allah sees nothing except The Divine Essence in outward as well as his inward. If a Seeker of Allah sees anything other than Allah, he is in darkness rather than in The Divine Light of Oneness.

What is Divine Light and what is darkness? There are four stations of darkness i.e. station of pre-eternity, the station of eternal end, the station of the world and that of the hereafter. Though, all these four stations have the luster and brightness of life but the true Knower of Allah (*Arif*) is the one who renounces the pleasures of all these four stations and annihilates in The Essence after crossing even the station of pleasure of the Vision of Allah. It is obvious that when a Seeker of Allah is observing any of these four stations, he is in duality and multiplicity which is darkness, therefore he is an imperfect Seeker.

Since both the theories do not belong to the masses or the theologians of Shariah, so it is better for them to abstain from any discussion about these theories, as it is not their right. This issue only belongs to the Sufi Saints, Arifeen and Fuqara who have reached its essence. Only a true Seeker of Allah can understand this theory and judge his spiritual status according to it. If he has not reached at the level of witnessing sales (Hama Oast Dar Maghz-o-Post, meaning: Only The Divine Essence is manifested in the inward and outward of everything) it means he is imperfect and is still away from the Oneness of The Essence." (Mujtaba Akhir Zamani)⁶⁷

⁶⁷ Sultan Mohammad Asghar Ali used to talk in his mother tongue Saraiki. Sultan Mohammad Najib-ur-Rehman has converted his conversation in Urdu in his book *Mujtaba Akhir Zamani* which is translated in English here. We have tried to maintain the true spirit of his words. The duty of the disciples of the Perfect Spiritual Guide is to preserve his teachings and sayings which are named as Malfoozat (*sayings of Saints*). Unfortunately, some people have published the sayings and words of Sultan Mohammad Asghar Ali by their own names in their books and in the Urdu translations of Sultan Bahoo's books. May Allah save us.

It must be clarified that everything is the manifestation of Allah, everything is not Allah. The faults, impurities and imperfections belong to the creation, not The Creator. The existence of every created thing is so temporary that it is negligible. It is just like a bubble which rises from the water for a few seconds and then vanishes.

Hazrat Sakhi Sultan Bahoo says:

➤ The physical world is the reflection of the spiritual world. The reality of physical world is just like a dream or thought of a worldly man. On the contrary the inward spiritual world is eternal, immortal and everlasting. (Noor-ul-Huda Kalan)

The traveler of the spiritual path who has not reached the level of Oneness cannot feel the Oneness of Divine Existence and wonders that what is the reality of the material things we see around us. Sultan Bahoo describes it through a tradition:

Once a disciple asked his Murshid, "The Divine Essence is present in everything. Except Allah nothing is empowered to do anything. The movement of this world of soil and water is not possible without The Divine Essence. Then what is the reality of this world and its dwellers?" The Murshid replied, "Everything which has a beginning and an end has no permanent existence or no existence at all. If you ask about the reality of the movement of the world we see, then understand that this world is just an illusionary thing which can be seen even when it is not present actually. The material world has existence in the eyes of common beholders because they are unaware of the reality of The True Existence. They consider the reflection which is seen in the mirror as the real one and are unaware of The Real Being. If a person fixes his gaze at The Real Being which is reflected in the mirror, then the mirror will disappear from his eyes and he will see The True Existence. Just like a magician creates an illusionary thing by magic but never admits that this is the

- magic, similarly The Divine Essence is merged and hidden in the inward of material body of everything in such a way that The Reality has disappeared from the beholders' eyes and they cannot see anything but the material beings. (Shams-ul-Arifeen, Kaleed-e-Jannat)
- ➤ Hazrat Moeenuddin Chishti relates a long Hadith in his letter to his beloved disciple Hazrat Qutbuddin Bakhtyar Kaki. In this Hadith, The Holy Prophet has described the secrets and realities of the five basic pillars of Islam to Hazrat Umar. The whole Hadith is based on the concept of Wahdat-ul-Wajood and strongly supports it. At the end of the Hadith Hazrat Umar has asked The Holy Prophet, "What is the Reality of the manifestation of The Divine Essence?" The Holy Prophet has replied, "All the things are the manifestation of The Divine Essence but the levels and manners of manifestation are different. Just like the same meaning can be described by different words, similarly The Divine Essence is One but His Manifestations are different." (Asrar-e-Haqeeqi)



* ASON WWW

The statement of Risala Roohi Sharif:

می گویدمستین تصنیف معتکف حریم جلال و جمالِ هاهُوییّ حق مُوِ شهود داتِ مطلق عین عنایت از شهود مشهود معبود علی الحق در مهدِ کانِ شهود ذاتِ مطلق عین عنایت از شهود مشهود معبود علی الحق در مهدِ کانِ "سُبْحَانِی مَاآعُظُمُ شَانِی "بصدرِعوّت تاج معرفتِ وصدتِ مطلق برسر و ددائے تصفیہ و تزکیہ آنت آکا و آکا آنت در بر آلهُ لَقَب مِن الْحَوْفِيرِ بِالْمُوعِ فِي بِالْحَوْفِيرِ بِالْمُوعِ فِي اللّهُ تَعَالی مِن الْفِتْنِ وَالْجَوْدُ) چند کلمات جوارِ قلعهِ شور (حَرسَهَا اللهُ تَعَالی مِن الْفِتْنِ وَالْجَوْدُ) چند کلمات از ابراز تحقیقاتِ فقر مقامِ هُوییْتِ ذات و دَحْمَیْ وَسِعَتْ کُلّ شَیْ

Meaning: The author of this treatise who is secluded in The Divine Sanctuary of The Jalal and Jamal of HaHooiyat of the Essence, engrossed in beholding The Absolute Self, blessed by The Divine Favour due to witnessing The Omnipresent and Worshipped Reality, in the beloved care of سُبُحَانِيْ مَا أَعْظَمْ شَانِيْ مَا أَعْظَمْ شَانِيْ اللهِ الله The All Praised and I owe great splendour) and honoured with great respect, adorned with the crown of The Divine Knowledge of Absolute Oneness and wrapped in the purgated and sanctified cover of اَنْتَالَاوَاتَااَنْتَ (You are Me and I am you) entitled as "Haq" (The Truth) by The Haq, The Secret of The Divine Secrets of YaHoo, annihilated in Hoo Fageer Bahoo, who belongs to the Awan tribe and resides in the suburbs of Qila Shore (May Allah keep it safe from calamities and tribulation), writes some words to describe the reality of Fagr, which is the station of The Essence of The Divine Self 'Hoo' and grants the knowledge of the real and inner meanings of وَسُعَتْ كُلَّ شَيُّ اللهِ اللهُ knowledge of the real and inner meanings of (My Compassion encompasses everything).

Exegesis: Hazrat Sakhi Sultan Bahoo says about Risala Roohi Sharif:

➤ If this delectable book is considered amongst the Signs of The Divine Command, it is perfectly true and if it is called revelation from Allah then this is correct as well. God forbid! If someone considers this exquisite piece of writing as the words of a human being, undoubtedly it is Divine.

So the author of this book is in fact Allah Himself as Sultan Bahoo is writing it at the level of Oneness with Allah. This book is a message of Allah through Sultan Bahoo.

The complete spiritual journey of an Insan-e-Kamil or Faqeer-e-Kamil comprises of two parts, first is the journey of elevation of the soul towards Allah which is accomplished on ascension to the level of HaHooiyat where he becomes absolutely One with Allah and there remains no veil or anything else between them, as it is written in *Risala Al-Ghausia* that Ghaus-ul-Azam Shaikh Abdul Qadir Jilani asked Allah, "O' Allah! What is Meraj?" Allah replied, "O' Ghaus-ul-Azam! It is being elevated above everything except Me."

The second part of the journey is to return back to the physical world after being Perfected and becoming One with Allah and then live in the world of humans as a normal human being just like them. In reality the actual status of Insan-e-Kamil is HaHooiyat but he descends to the physical world on the Command of Allah to guide the Seekers and Lovers of Allah on the same Divine Path of ascension to Allah.

Captain W.B Siyal writes in his book Roohaniyat aur Islam:

➤ On reaching the level of Fana Fillah⁶⁸, a Momin drowns in the ocean of The Divine Essence and Attributes. Here he acquires all the Attributes of Allah according to the Hadith-

⁶⁸ Annihilation in Allah

e-Qudsi بى يسمة و يبصر 69. This level is also pointed out in the Hadith بَاللَّهُ meaning: "Get attributed with the Attributes of Allah." When the Momin returns from Fana towards Baqa (immortality) after being attributed with all the Attributes of Allah, he is crowned as The Insan-e-Kamil and becomes the Representative of Allah. This is the highest level of human elevation and is specific for The Holy Prophet. This is also the highest level of slavehood because if the Faqeer stays at the level of fana, he drowns forever (i.e. to achieve Baqa he has to return towards slavehood inspite of being One with Allah).

The journey of Ascension of The Holy Prophet to the world of HaHooiyat, meeting Allah and becoming One with him and then descending back to the material world is described beautifully in Surah Al-Najam:

⁶⁹ Refers to the Hadith-e-Qudsi in which Allah says "When a person seeks My Closeness through excessive prayers and devotions, I become his eyes, he sees with them, I become His ears he hears with them...." (Sahi Bukhari-963)

- Meaning: (1) By the bright star (Mohammad) when (he ascended during the Ascension Night in the twinkling of an eye and) descended.
- (2) He who bestowed on you his companionship (i.e. the Messenger, who made you his Companions by blessing you with his companionship) has never lost his way, nor has he (ever) strayed from the right path.
- (3) He does not speak out of his (own) desire.
- (4) His speech is nothing but Our outright Revelation, which is sent to him.
- (5) (*The Lord of*) Mighty Powers (*directly*) conferred on him (*the perfect*) knowledge.
- (6) He Who is Absolute Beauty. Then He (*The Effulgence of Beauty*) decided to unveil (*Himself*).
- (7) And he (Mohammad) was on the uppermost horizon (of the realm of creation during the Ascension Night i.e. on the apex of the created cosmos).
- (8) Then He (*The Lord of Honour*) drew closer (to his Beloved Mohammad) and then drew even closer.⁷⁰
- (9) Then a distance measuring only two bow-lengths was left (between Allah Unveiled and His Esteemed Beloved) or even less than that (in extreme nearness).
- (10) So (on the station of Nearness and Union) He (Allah) revealed to His (Beloved) Servant whatever He revealed.
- (11) (His) heart did not take it contrary to what (his) eyes beheld.

⁷⁰ Imam Bukhari cites these meanings in Al-Jami-as-Sahih from the venerable Anas Razi Allah Anhu. Moreover, Abdullah Ibn-e-Abbas, Hassan of Basra, Imam Jaffar Sadiq, Mohammad Ibn Ka'b al Qurazi and many other leading eminent exegetists also hold the same.

- (12) Do you argue with him about what he saw?
- (13) And assuredly he saw Him (*Allah unveiled*) the second time (*again and you argue only about seeing Him once*).⁷¹
- (14) At the farthest Lote-Tree---Sidra-tul-Muntaha
- (15) Adjacent to that is the Eternal Paradise, Jannat-al-Ma'wa.
- (16) When Theophanies (i.e. Effulgent Disclosures) of the Divine Light wrapped up As-Sidra (the Lote-Tree at the Far End) covering it expansively.
- (17) And his eye neither inclined aside nor overstepped the limit (it gazed in ecstasy at whom it was to gaze).
- (18) Surely he saw the Greatest Signs of His Lord (during the Ascension Night). 72

All these verses prove that The Holy Prophet crossed the boundary of Sidra-tul-Muntaha which is considered as the boundary of creation, reached Jannat-al-Ma'wa which is the world of noncreation and got blessed with Vision and Union of Allah at extreme Nearness. The verses ومَعْ يَنْفِلُونُ وَمْ يَنْوُلُونُ وَمْ يَنْوُلُونُ وَمْ يَنْوُلُونُ وَاللهُ وَمُواللهُ وَمُؤْلِقُونُ وَاللهُ وَمُواللهُ وَمُؤْلِقُونُ وَاللهُ وَمُؤْلِقُونُ وَاللهُ وَمُؤْلِقُونُ وَاللهُ وَمُؤْلِقُونُ وَاللّهُ وَاللّهُ وَمُؤْلِقُونُ وَاللّهُ وَمُؤْلِقُونُ وَاللّهُ وَمُؤْلِقُونُ وَاللّهُ وَاللّهُ وَمُؤْلِقُونُ وَاللّهُ وَمُؤْلِقُونُ وَاللّهُ وَمُعُونُ وَاللّهُ وَمُؤْلِقُونُ وَاللّهُ وَاللّهُ وَمُعَلّمُ وَمُؤْلِقُونُ وَاللّهُ وَمُعَلّمُ وَمُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَمُؤْلِقُونُ وَاللّهُ وَلّمُ وَاللّهُ وَلِمُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلّمُ وَلّمُ وَاللّهُ وَلّمُ وَاللّهُ وَلِمُ وَاللّهُ وَلّمُ وَلّمُ وَالل

⁷¹ These meanings are based on sayings of the eminent luminaries and authorities like Ibn-e-Abbas Razi Allah Anhu, Abuzur Ghaffari Razi Allah Anhu, Ikrima at-Tabi'i, Hassan of Basra Razi Allah Anhu, Mohammad Ibn-e-Ka'b al-Qurazi, Abu'l Alia ar-Riyahi at Tabi'i, Ka'b al-Ahbar at Tabi'i, Imam Ahmad bin Hambal, Imam Abu'l Hassan Asha'ari and many other.

 $^{^{72}}$ Translation and citation taken from "Irfan-ul-Quran" by Allama Dr. Mohammad Tahirul-Qadri

much closer they drew in extreme nearness when the distance between them was left even less than two bow-lengths.

Even at this level of extreme nearness to Allah, The Holy Prophet maintained his slavehood before Allah owing to his humility, as Allah has used the word in verse 10 which means "His (*Beloved*) Servant". It is related that:

"When on the night of Ascension Allah asked The Holy Prophet, "What have you brought for Me?" He replied, "I have brought the gift of My humility." (Mishkat Sharif Vol II, Chapter Meraj)

Due to his humility he never claimed Oneness with Allah and always said أَنَا عَبْدُهُ Ana-AbduHoo (I am His Servant). Though غَبْدُهُ AbduHoo is not the same as عَبْدُهُ Abd. عَبْدُهُ Abd means only a common Muslim who is slave of Allah while عَبْدُهُ AbduHoo is Abd (slave) as well as عَبْدُهُ (Hoo).

After being blessed with the extreme Divine Nearness The Holy Prophet returned to the physical world, lived here like other humans and guided the Momins on the path of Divinity. Hazrat Abdul Qudoos Gangohi who belonged to the Naqshbandi Order once said, "The excellence of The Holy Prophet is not that he ascended to Allah on the night of Meraj, rather the actual excellence is that he descended back to the earth and remained in people just as a common person like them. Had I been blessed with Meraj, I would never have come back to earth."

For common people The Holy Prophet was just a man like them but for Momins and Lovers, his Reality was The Divine Essence. Hazrat Sakhi Sultan Bahoo writes in *Mohabbat-ul-Asrar*:

➤ When The Holy Prophet returned blessed from the Meraj, first of all the Lovers of Allah asked him, "Did you see

Allah''? He replied مَنْ دَانِي فَقَدُ دَاى الْحَقْ (Whoever saw me, in fact, he saw The Divine Reality).

Afterwards the scholars asked, "Did you see Allah"? Since, the verse وَمَا يَنُطِقُ عَنِ الْهَوَىٰ is revealed in his favour which means "And (*The Prophet*) does not say anything out of his own will", he replied (by the Will of Allah) تَفَكُّرُوْا فِيْ آيَتِهِ وَلاَ تَفَكُرُوا فِيْ آيَتِهِ وَلاَ تَفَكُرُوا فِيْ قَالِيهِ Meaning: "Meditate upon His Signs but not about His Essence". (Mohabbat-ul-Asrar)

Allah says about His Beloved Prophet's Reality:

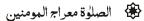
Meaning: Allah chose one from His creations. He appears to be one of them but in reality, he is not.

Meaning: And (O' Beloved you) watch, they look at you but see nothing (of your reality). (Al-A'raf-198)

Hence, the reality of Insan-e-Kamil is hidden from common people. It is a unanimously accepted fact that the level of Ascension to Allah where The Holy Prophet reached, no one else can ever reach there. Hazrat Sakhi Sultan Bahoo says:

- Nobody can approach the extreme levels of Marifat (Divine Knowledge and Recognition) of Allah except The Holy Prophet.
- ➤ Nobody can have Meraj with his physical being at the levels of Qab-a-Qausain (extreme and ultimate nearness) except The Holy Prophet. (Kaleed-ul-Tauheed Kalan)

However, this is also a reality that the invitation to Meraj is open for every Momin, as is said in the Hadith:



Meaning: Salat⁷³ is Meraj for a true Momin.

The true follower of The Holy Prophet is the one who reaches the final level of Ascension to Allah i.e. Oneness with Allah, following each and every step of The Holy Prophet physically as well as spiritually, passing through all the spiritual levels and then descends back towards the world as Insan-e-Kamil and the Representative of Allah.

When a Momin ascends to Allah, gets attributed with all The Divine Attributes and then descends towards this physical world then all the spiritual worlds, from which he had passed during his upward and downward journey accumulate in his inward. Just as when a child grows up and crossing all the levels of education reaches the final level, all the education he has got, accumulates in his mind. Or, all the experiences of a person which he has been going through all his life keep on accumulating in his self and become part of his personality. Similarly, all the spiritual levels from which a Fageer passes while travelling The Divine Path of Fagr accumulate in him and become a part of him. In the terminology of Faqr this is called 'Jamiat'. On accomplishment of all the levels the Faqeer-e-Kamil or Insan-e-Kamil is called "Jamay" i.e. The Fageer in which all the spiritual levels are accumulated. My Murshid Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman says about Jamiat:

➤ Jamiat literally means accumulation of things at one place. The satisfaction and contentment of heart is also called Jamiat. According to the teachings of Hazrat Sakhi Sultan Bahoo, the Seeker having Jamiat is the one who gets command over all the levels, ranks and treasures of pre-existence, eternity, world and hereafter. In fact Hazrat Sakhi Sultan Bahoo considers the level of Fana Fillah Baqa Billah as the actual level of Jamiat i.e. the Seeker reaches the level

⁷³ Salat refers to the prayer which is obligatory upon Muslims to perform in a particular manner five times a day.

of Oneness with Allah and becomes the Master of every created thing and world. About this level Allah says, "No doubt the Friends of Allah have no grief or fear." Here they find the eternal bliss and contentment of heart. (Shams-ul-Fuqara)

Hazrat Sakhi Sultan Bahoo is the Insan-e-Kamil of his era and the Jamay Faquer. He is present in all the spiritual worlds, which are explained earlier in Tanazalat-e-Satta, and all the worlds are present in him. In the statement of Risala Roohi Sharif to be explained Hazrat Sultan Bahoo is describing his status in all the worlds, as he descends from HaHooiyat to Nasut.

1) In the world of HaHooiyat or Ahdiyat (Alonehood) his status is معتلف تریم جلال و جمال حاصویّت مقل meaning: "Secluded in the Sanctuary of The Jalal and Jamal of HaHooiyat of The Essence."

Aitekaf which literally refers to the seclusion acquired by Muslims in the last ten days of Ramazan. During the period of Aitekaf a person remains completely cut off with the outer world. He keeps no concern with his worldly relations or business. In Aitekaf he is all alone with his Allah and veiled from everyone else. No one knows what he is doing inside his Aitekaf. Hazrat Sakhi Sultan Bahoo has used the word Mo'takif to depict that in the world of HaHooiyat he is all alone with Allah, rather it should be said there is no one except Allah. Here the Attributes of Jalal and Jamal have not separately manifested yet, they are hidden in combined form in The Divine Essence. That is why Hazrat Sakhi Sultan Bahoo has used the term "Sanctuary of The Jalal and Jamal of HaHooiyat".

About this status Sultan Bahoo says:

Meaning: My being has transformed into Perfect Tauheed (*Oneness of Allah*) by annihilating in the Oneness of Allah. Due to this Ultimate Oneness I see nothing except Oneness.

Meaning: When Ahad (*The One*) blessed me with His Vision, I annihilated my being and drowned in His Oneness. Then there remained nothing of me but His Oneness. At this level neither there is Closeness nor Union because there is only One Entity here, while Closeness and Union require two entities. Neither there are ranks nor stations, neither body nor soul, neither time or space nor love because love also requires two beings, the Lover and the Beloved, but HaHooiyat is the world of Oneness. Here I became The Secret of Divine Oneness and exactly 'Him'.

Meaning: In the beginning we were four (Me, my Murshid, The Holy Prophet and Allah). Then (when I annihilated in my Murshid) there remained three of us. (When I annihilated in The Holy Prophet) two of us were left and when I surpassed the duality I became The One.

Meaning: When Bahoo annihilated in Hoo (at the level of HaHooiyat), the being of Bahoo lost and only Hoo remained in Him, because Bahoo is always drowned in the Zikr⁷⁴ of Ya-Hoo (O'Hoo) which he got from Hoo.

2) In the world of YaHoot or Wahdat (Oneness) where Noor of Mohammad manifested from the Noor of Allah, Hazrat Sultan Bahoo is مُوتْهُودِ ذَاتِ مُطَاق meaning: "Engrossed in beholding The Absolute Self." Here he has transformed completely into Noor of Mohammad and is beholding The Absolute Self in the mirror of his own self, as it is still the station of Oneness. He says about this station:

Meaning: Bahoo has completely transformed in the Tajalli (theophany) of Noor. I am Noor because I manifest The Divine Noor.

Meaning: I persistently behold that unmatched and unparalleled Entity as I have drowned in The Divine Oneness and this is the final level of Faqr.

⁷⁴ Repeated Invocation

Meaning: Here neither the body, heart or soul exist nor the nafs or desires of nafs. Here I am just in the form of Noor and my Noor is beholding Allah. (Noor-ul-Huda)

3) In the world of LaHoot where the Rooh-e-Qudsi manifested from the Noor of Mohammad, the status of Hazrat Sultan Bahoo is عين عميا المنظم meaning: "Blessed by The Divine Favour due to witnessing The Omnipresent and Worshipped Reality." In LaHoot Allah manifested His Essence in the form of Rooh-e-Qudsi and also manifested all His Powers and Attributes through it.

Rooh-e-Qudsi is the most powerful Soul. Every soul got powers, knowledge and wisdom from it. Here Sultan Bahoo's soul is The Rooh-e-Qudsi which is perpetually witnessing and worshipping Allah and is blessed by The Divine Favour in the form of Divine Powers and Attributes about which Sultan Bahoo says:

Meaning: I am the falcon, flying in The Divine world. I have got the power of 'Kun (I give the order of 'Be' and it is done instantly) with which I can change the destiny as well.

In *Risala Al-Ghausia* Allah says to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani:

Faquer is not the one who has nothing. Instead, Faquer is the one who has command over everything. When he says کن Kun (Be!) to anything, it is فیکون FaYakun (done immediately).

Hazrat Sultan Bahoo further says about his status at LaHoot:

جائے کہ من رسیدم امکال نہ بیج کس را شہباز لامکانم آنجا کجا مگس را لوح و قلم و کرسی کونین راہ نہ یابد فرشتہ ہم نہ گنجد آنجا نہ جا ہوں را

Meaning: The level of Oneness where I have reached, no one else can reach there. I am the falcon of The Divine world and there is no space for flies in it. The Divine Tablet, Pen, Throne, even both the worlds cannot find their way till here. Neither angels nor the desires of world can stay here.

4) In the world of Jabrut where human souls were created from the Rooh-e-Qudsi, Sultan Bahoo's rank is درمبد كاز شُبُعَانِيْ مَاأَعْظَمْ شَانِيْ "بعدرعزت meaning: "In the beloved care of سُبُعَانِيْ مَاأَعْظُمْ شَانِيْ مَاأَعْظُمْ شَانِيْ مَاأَعْظُمْ شَانِيْ مَاأَعْظُمْ شَانِيْ عَالَمُ عَلَيْ مَاأَعْظُمْ شَانِيْ عَالْمُعُمْ مَا عَلَيْ مَاأَعْظُمْ شَانِيْ عَالَمُ عَلَيْ مَاأَعْظُمْ شَانِيْ مَاأَعْظُمْ شَانِيْ عَالَمُ عَلَيْ مَاأَعْظُمْ شَانِيْ عَالَمُ عَلَيْ مَاأَعْظُمْ شَانِيْ عَالَمُ عَلَيْ مَاأَعْظُمْ شَانِيْ عَالَمُ عَلَيْ مَاأَعْظُمْ شَانِيْ عَلَيْ مَاأَعْظُمْ شَانِيْ عَالَمُ عَلَيْ مَاأَعْظُمْ شَانِيْ عَالَمُ عَلَيْ مَا عَلَيْ مَالْمُ عَلَيْ مَا عَلَيْ عَلَيْكُمْ عَلَيْ عَلَيْ عَلَيْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ مِنْ عَلَيْكُمْ عَ

Bastami in the state of complete absorption in Divinity. In fact Allah Himself uttered these words from the tongue of His beloved Friend. When Hazrat Bayazid Bastami said these words, people around him were astonished as apparently this is a claim of being God. When Hazrat Bayazid came out of the state of absorption, his disciples asked him about this claim. He also got surprised at it and said, "If I say such words again you behead me with a sword because such a claim is complete infidelity." When he again said these words in the state of absorption, his disciples tried to cut his head with sword but the sword passed through his neck and the head was not cut. When he was afterwards asked about it, he replied, "I did not utter those words, rather Allah Himself was talking inside me".

Hence, in Jabrut Hazrat Sakhi Sultan Bahoo is blessed with such absorption and Union with Divinity and is honoured with great respect among all the eminent souls.

- 5) In Malakut, where souls got symbolic forms, his status is ساق معرفت ومدت مطاوق برسر (Adorned with the crown of The Divine Knowledge of Absolute Oneness." Here too, he is distinguished among all the souls on the basis of his Divine Knowledge. The Divine Knowledge is infinite and fathomless just like Allah Himself, but as Sultan Bahoo has got Absolute Oneness with Allah, his knowledge about Allah is also complete and perfect. He says, "I am the scholar of the Knowledge of Vision of Allah. I see His Noor everywhere."
- 6) In Nasut, the world of physical bodies, he is honoured among all the mankind specially the Saints on the basis of his status of

"Wrapped in the purgated and sanctified cover of wrapped in the purgated and sanctified cover of (you are Me and I am you), entitled as Haq (The Divine Truth) by The Haq." In this world of material bodies his sacred body of flesh and bones is like a purgated and sanctified cover which has wrapped the Noor of Allah. This body is also absolute Noor owing to its purity and perfection. It is so pellucid and clear that the Noor radiates out of it and is seen by the beholders having insight. So, his whole being, physically as well as spiritually, is absolutely the Noor of Allah. His status in this world is just in accordance to the Qudsi Hadith in which Allah says to His Beloved

Due to his ultimate purity, perfection and Oneness with Allah, Allah has entitled him as Haq. In the world Sultan Bahoo is also famous by the title "Haq Bahoo".

7) The seventh level which is the comprehensive of all these levels is that of Insan-e-Kamil. At this level the status of Sultan Bahoo is:

Just as Allah is the combination of opposite kinds of Attributes, His Representative Insan-e-Kamil is also the combination of two opposite dimensions. His inward is completely The Essence of Allah while his outward is human, though his reality is only one i.e. The Noor of Allah inwardly as well as outwardly. In the above statement Sultan Bahoo is mentioning both of his dimensions. Inwardly he has annihilated in Allah and has become The Secret of Allah possessing all The Divine Secrets, outwardly he is the Faquer-e-Kamil. His inward station is the world of HaHooiyat while outwardly he belongs to the Awan tribe and lives in the suburbs of Qila Shore, Jhang, Pakistan. Here he is performing his duty of guiding the Seekers of Allah on The Divine Path as the Murshid Kamil Akmal, as he says:

Meaning: May Allah bless the city of Shorkot where Bahoo lives. He takes care and blesses the Seekers of Allah with his Divine attention, just as a gardener takes care of plants. His compassionate and benevolent self is always seeking forgiveness for the mistakes and sins of his disciples from The Holy Court of Allah.

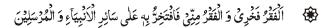
O' Bahoo! Real Faquer is the one, who blesses the Seeker with the Vision of Allah within his own self.

In the next lines of the statement being explained, Hazrat Sakhi Sultan Bahoo states the purpose of this book that he is writing a few words about FAQR which is the station of The Divine Essence and imparting the knowledge of the words of Allah وَمُعْمَى وَسِعَتْ كُلُّ شَيْقً (My Compassion encompasses everything).

The Holy Prophet said اِذَاتَمَّ الْفَقُرُ فَهُوَاللهُ meaning: "When Faqr is accomplished that is Allah." Faqr is not only The Divine Path to Allah but is also the guiding Light of this Path as well as the final destination i.e. Allah Himself.

Faqr means the final degree of human elevation to Allah where His Vision and Union are bestowed upon the Seeker of Allah. When The Holy Prophet was blessed with Union and Vision of Allah on the Night of Meraj, he prayed Allah to bestow these greatest blessings as a gift for his Ummah (Nation). Allah blessed him with the gift of fasts and prayers for the apparent purity and the Light of Faqr for the purgation of the soul. Hence, the way to Allah was opened for the Ummah of Prophet Mohammad.

Before our Holy Prophet, the requests of the previous Prophets for the Vision of Allah were responded to as Lan-Tara'ani meaning: "By no means you can look upon Me." Allah The Exalted, conferred this blessing only upon His Beloved Prophet Mohammad and through him to the Mohammadans. It is the greatest blessing of this universe and there is no such pleasure as the pleasure of Vision and Union of The Divine Beauty. This greatest blessing is the reason why all the Prophets prayed to be Mohammadans. By Allah's Grace, this is what excels our Holy Prophet over all the Prophets and the Mohammadans over all the other Ummahs. Our Holy Prophet declares:



Meaning: Faqr is my pride and Faqr is from me, Faqr is the reason of my superiority over all the Prophets and Messengers. (Ain-ul-Faqr)

Hazrat Ali said about Faqr:

Meaning: One who really loves Ahl-e-Bait (the family of the *Prophet*) should be ready to wear the gown of Faqr." (Nahjul Balagha)

When Ghaus-ul-Azam Shaikh Abdul Qadir Jilani found Ascension to Allah, Allah said to him:

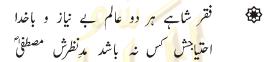
➤ "O' Ghaus-ul-Azam! Say unto your friends and companions that if they want My Divine Company and Nearness, they should adopt and choose the path of Faqr. At the ultimate end of this path, they remain nothing except Me." Then Allah said, "O' Ghaus-ul-Azam! When you find a Faqeer in such a wretched condition that the fire of Faqr has consumed him, get close to him, for, there is no veil between him and Me." (Risala Al-Ghausia)

In his book *Sir'rul-Asrar* Ghaus-ul-Azam Shaikh Abdul Qadir Jilani comprehensively defines Faqr as:

➤ Our Holy Prophet says, "Faqr is my pride and source of honour for me." Here Faqr does not mean poverty as is usually understood, rather it means spiritual Faqr which means to depend on none except Allah and to abdicate every pleasure and joy from heart except the pleasure of being close to Allah. When a person gains this status, then this level is called Fana-Fillah (annihilation in Allah) where nobody exists within his being except the Only Entity, Allah.

Hazrat Sakhi Sultan Bahoo says about Faqr:

- ➤ One who seeks Allah and His glorious Vision should follow the path of Faqr. (Ain-ul-Faqr)
- Faqr is exactly and truly Allah Himself. (Ain-ul-Faqr)
- ➤ Faqr is The Divine Knowledge to have the splendid Vision of Allah. (Ain-ul-Faqr)
- One who followed the path of Prophet Mohammad, actually made Faqr his companion. No status is more honourable or higher than Faqr. Faqr is the eternal life. (Noor-ul-Huda)
- Faqr has all the heavenly treasures. Worldly treasures exhaust at last and this material life is just like a dream which has to end but Faqr is the eternal treasure and mystic knowledge of being One with Allah. The worldly pleasures last for a few days. At last, one has to be accountable to Allah Almighty. (Taufeeq-ul-Hidayat)

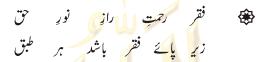


Meaning: Faqr is The Sovereign Ruler which is One with Allah, that is why Faqr is heedless and indifferent to everything in this world and the hereafter. Faqr is always looked upon by Prophet Mohammad with great pride.

- ➤ Faqr is the righteous path guided by The Holy Prophet himself. (Ain-ul-Faqr)
- Faqr is the real blessing. Faqr is The Divine Favour and Kindness. Faqr is righteousness and friendship with Allah. Faqr is the gift of Allah, it is annihilation in Allah. Faqr means meeting and seeing Allah. Faqr is the Will of Allah and submission of man before His Will. Faqr is The Divine Power and Strength, Faqr is The Beneficence, Beauty and Majesty of Allah. Faqr is The Divine Knowledge and The Secret of Divine Secrets, Faqr is the Light of presence before Allah. Faqr is the ultimate wisdom. Faqr is the Lord of Worlds, closest to Rehman, sovereign ruler like Prophet

Suleman. Faqr is getting hold of the treasure of alchemy. Faqr is the secret of life and death. (Kashf-ul-Asrar)

- ➤ One who considers Faqr of Prophet Mohammad worthless, returns to Allah empty handed. (Ameer-ul-Kaunain)
- ➤ Only those who consider the hidden treasures of Allah more worthy than the material treasures of the kings of this world, remain steadfast in the way of Fagr. (Kaleed-ul-Tauheed Kalan)
- O' dear! Everything you see in the way of Faqr except Allah is a brigand for you. (Kaleed-ul-Tauheed Kalan)
- Only that person turns away from Faqr whose heart has become filthy by the love of material wealth. (Kaleed-ul-Tauheed Kalan)
- Faqr is life forever. (Noor-ul-Huda Kalan)
- Faqr is The Secret of Allah. (Mohabbat-ul-Asrar)



Meaning: Faqr is the supreme blessing and the secret of The Divine Noor. Faqr has all the layers of earth and heavens under its feet.

Meaning: Faqr is the passion and eagerness (for Allah). It is the way to surrender and submit yourself completely to Allah Almighty. It is the asset of our Holy Prophet and we are its inheritors and custodians.

Meaning: Faqr and Supremacy are gained from Prophet Mohammad. These are The Divine Refulgences reflected from his esteemed self.

Every follower of Islam can attain the spiritual height of Meraj i.e. Ascension to Allah by adopting the path of Faqr according to his or her ability, where he or she would be blessed with the Vision and Union of Allah. In The Holy Prophet's saying "Salat is the Meraj of a Momin", invitation of Meraj has been laid open for the whole Ummah, though their will and endeavour are up to them. Faqr is the way of those blessed persons whose path we pray for in Surah Fatiha:

Meaning: Guide us on the right and straight path, path of those whom you blessed. (Al Fatiha 5-6)

These are the pure souls of the Friends of Allah who have been blessed with Meraj through the path of Faqr. It is the path which converts a Muslim into Momin. May Allah bless every Muslim with the Favour to adopt and travel this path under the guidance of a Sarwari Qadri Murshid Kamil Akmal. (Amin)

The verse (اعراف العراف العرا

Al-Raheem بشورالتا الوَّتِمْنِ الرَّوْمِيْم meaning: "By The Name of Allah who is Al-Rehman and Al-Raheem" He has owned these Attributes more than all the other Attributes. Al-Rehman manifests the Rehmat which is common for all the created things such as humans, plants, animals etc. Allah blesses everything with His Beneficence and Mercy, listens to the prayers of all mankind, Muslims or non Muslims, and arranges for their living in this world due to His Attribute of Rehman, whether they know and admit it or not, ask for it or not, be thankful for it or not. He is Rehman for everyone.

Al-Raheem manifests the Compassion, Beneficence and Mercy which is specific only for the Momins who love Allah with pure intentions more than anything else. This Compassion is the result of their selfless prayers and love. It manifests in the form of Closeness of Allah and due to it Allah grants Momins the capability to get attributed with all His Divine Attributes. He blesses them with piety, patience, courage to travel towards Him, submission, renunciation of the world and such attributes which are necessary to find Closeness of Allah due to His Attribute of Al-Raheem.

Hazrat Sakhi Sultan Bahoo says:

There are three Divine Names in بِسْمِ اللَّهِ الرَّحْمِيٰ i.e. Allah, Al-Rehman and Al-Raheem. The Name "Allah" is written only on that heart which does Zikr of الله , Al-Rehman is written on the heart of every human whether Muslim or non-Muslim, Believer or non-Believer and everyone gets his livelihood due to this Divine Attribute, while Al-Raheem is written only on the heart of Momins. (Ain-ul-Faqr)

Allama Ibn-e-Arabi writes in Fusoos-ul-Hikam:

➤ The Rehmat of Allah which manifests from The Divine Name Al-Rehman is the Rehmat-e-Imtanani (*The compulsory*)

Compassion and Kindness) while the Rehmat which manifests from The Divine Name Al-Raheem is the Rehmat-e-Wajoobi (The Due Compassion). Allah created the whole universe from His Own Self with His Attribute of "Rehman" so the Rehmat manifested from The Divine Name Rehman is common for all i.e. Allah blesses everything with His Kindness through His Name Rehman. While, through His Divine Name Raheem, Allah blesses the group of Momins with the special Rehmat of His Own Self and gives them the capability of performing pious deeds. It is due upon the Momins to carry out all the commands of Allah and in return it is due upon Allah to reward them. All the creation is the manifestation of The Divine Name Rehman while the Prophets, Saints and true Momins are the manifestation of The Divine Name Raheem and this Rehmat-e-Wajoobi of "Raheem" is a part of Rehmat-e-Imtanani of Rehman. (Fusoos-ul-Hikam Wal Aiqaan)

Rehmat encompasses The Divine Attributes of Jamal as well as Jalal i.e. Wrath and Majesty because Allah's Wrath also draws a person closer to Allah. Allah punishes just because He wants his men to repent on their sins and adopt the right path. He wants them to be pure of all satanic and evil attributes so that they make their own as well as others lives easy. He cleanses the soul of His slaves and makes them better humans by The Divine Refulgances of the Attributes of His Jalal, so His Wrath and Majesty are also forms of His Rehmat.

Allah has granted the title of "Rehmat" to His Beloved Prophet Mohammad. He says in the Holy Quran:

Meaning: "And no doubt! We have sent you as 'Rehmat' for all the worlds." (Al-Anbia-107)

Allah is رب العالمين Rab-ul-Alameen i.e. He is the Creator and Sustainer of all the worlds, while His Beloved Prophet is the Rehmat-ul-Alameen i.e. Compassionate for all the worlds. That means he is present in all the worlds whether physical or spiritual, old or new and encompasses all the worlds and the things in them as The Rehmat of Allah. Allah is immortal and His Rehmat is eternal so the embodiment of His Rehmat i.e. The Holy Prophet is also eternal and immortal that is why he is present in all the worlds and is the source of Rehmat for all of them till the Doomsday, even after that.

Allah created everything from the Noor of Mohammad as described in six steps of Divine Descent and he is The Rehmat of Allah, so it is rightly said that Allah created everything from His Rehmat. The Noor of Mohammad became the core of everything and is hidden in the physical body of everything. It is due to the presence of this Noor that everything is glorifying Allah, as Allah says:

Meaning: The seven heavens and the earth and all that exists in them persistently extol the Glory of Allah and there is not a single object (*in the entire universe*) but it glorifies Him with His praise, but you cannot identify their glorification. (Bani Israel-44)

In fact the Noor of Mohammad present in everything is glorifying Allah. So the verse "My Rehmat encompasses everything" also refers to the fact that the Noor of Mohammad, who is Allah's Rehmat, is present in everything.

Hazrat Sakhi Sultan Bahoo is giving knowledge about this verse specially because he wants the Seekers not to fear while seeking Closeness of Allah and keep their eyes fixed on His Rehmat. He is Kind and His Wrath is also a form of His

Kindness. While travelling the spiritual path towards Allah i.e. Faqr, if the Seekers have to face the Wrath of Allah at any point they should not be disappointed and must continue their journey towards Allah steadfastly.





The Statement of Risala Roohi Sharif:

Meaning: The Arif-e-Vasil beholds nothing except Allah wherever and whatever he watches. He becomes absolutely One with The Absolute perishing the traces of his ownself and everything other than Allah.

Exegesis: Arif is the Seeker of Allah who has reached the level of LaHoot after spiritual elevation and is blessed with the Vision and primary knowledge about Allah. He prays Allah while seeing Him. Arif-e-Vasil is the Arif who has elevated to the level of HaHooiyat and has become One with Allah. He is blessed with the Visal i.e. Divine Union and Complete Knowledge of Allah. Arif-e-Vasil actually refers to the Insan-e-Kamil, The Faqeer-e-Kamil. Arif-e-Vasil not only has the perfect knowledge of Divine Oneness and meaning: "Only The Divine Essence exists in the outward and inward of each and everything" but also has experienced this Oneness of existence spiritually, so he sees Allah everywhere and in everything according to the verse meaning: "Wherever you turn, you will فَأَيْتُمَا تُؤُلُّوا فَتُمَّ وَجُهُ اللَّهِ (البَّره ـ 115_) see The Divine Countenance." From whichever world he passes through during his descending journey after being blessed with the Union of Allah, he sees Allah in every world and acquires the true knowledge of Rab-ul-Alameen i.e. Allah is the Sustainer of all the worlds.

All the worlds owe their existence only due to the presence of Noor of Allah. This Noor is the force which has kept everything intact and bonded with each other. It is the force of gravity which has grounded the heavy mountains. It is the force of attraction which keeps the stars and satellites moving in fixed orbits. On the Doomsday Allah will remove this Noor from everything and nothing will remain intact as He says in Quran:

Meaning: Then, when the Light of the stars will be extinguished and when the heavenly universe will be split open. And when the mountains will be blown off. (Al-Mursalat, 8-10)

Meaning: When the sun will be folded up and extinguished (Noor will be removed from it). And the stars will fall (due to the removal of force of attraction present among them due to the Noor of Allah). And when the mountains will be set to motion (into atmosphere due to the absence of force of gravity). (AtTakwir, 1-3)

Arif-e-Vasil sees this force and Noor in every particle, as Iqbal says:

Meaning: The Force of Divine Radiance hidden in every particle is revealed upon his (*Insan-e-Kamil's*) brilliant sight. You have no comparison with that Divine Man. You are slave of this universe while He is the Master of it.

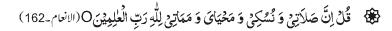
All the veils of material bodies are removed from his eyes. He sees not only with his physical eyes but also with the eyes of his soul, the soul which is One with Allah and sees nothing but Allah.

Arif-e-Vasil is also called Arif Billah i.e. The Knower of Allah who is always with Allah. Hazrat Sakhi Sultan Bahoo says about Arif Billah:

- ➤ The soul as well as the core of Arif Billah is just the Noor because He belongs to the Secrets of Noor. When Arif Billah finds the secret of immortality of Allah, he himself becomes immortal. (Mahak-ul-Faqr Kalan)
- The person who reaches this level exceeds the boundaries of intellect and perception. Neither he has any boundary nor limit. Such a marvelous person is a born Arif. He is exactly The Divine Truth. Since pre-existence till eternity and from the start of physical life till its end, his soul remains in the immortal state after annihilation of the nafs. He is ever dressed in Faqr and Rehmat. He never pays heed towards this world and infidelity. He is blessed with the qualities of Faqr, bravery, generosity and wisdom. He is all kindness and a Man of modesty. (Mahak-ul-Faqr Kalan)

To reach the level of Arif-e-Vasil and become One with Allah after Divine Union, a Seeker of Allah has to attain final Tauheed. Tauheed has two steps, Tajreed and Tafreed.

Tajreed: Tajreed means negation of everything other than Allah. In Tajreed, first of all a Seeker has to get rid of all the satanic and evil behaviours as well as desires of nafs. Then he has to shun all the worldly loves and relations (not outwardly rather inwardly only). In Tajreed the Seeker strengthens his relation with Allah by breaking the chains of worldly relations. He trusts, loves, fears only Allah. Apparently he lives among people, fulfills all his obligations towards others sincerely and adopts pious deeds but inwardly he is attentive only towards Allah. He does every good deed just to please Allah, not to please the people, as Allah says in Quran:



Meaning: Say! My prayer, my Hajj and my sacrifice (together with all my love and devotion) and my life and death are for Allah alone who is The Sustainer of the worlds. (Al-Inam-162)

Hence, his every action, whether inward or outward, becomes purely for Allah. Such purity of love and action draws him closer and closer to Allah. The creation loses its existence in his eyes and his attention remains only towards Allah, just according to the verse:

Meaning: I have turned my face solely towards His Face who has created the heavens and earth. (Al-Inam-79)

Tafreed: Tafreed means negation of one's own self. Hazrat Shaikh Shahabuddin Soherwardi says:

In Tajreed there is negation of others, while in Tafreed there is negation of one's own self. (Awarif-ul-Mu'arif)

My Murshid Sultan Mohammad Najib-ur-Rehman says:

Tajreed means that Seeker has become alone exceeding all the levels, he has got rid of satan and nafs. Now he is ever attentive towards Allah. He has been accepted in the Court of Allah by acquiring the Nafs-e-Mutmaina (the satisfied self) which is the highest and purest level of nafs and belongs to Prophets and Friends of Allah, satan cannot reach here. Tafreed means that the Seeker has acquired Divine Oneness. Apparently he spends his life like common people and fulfills the requirement of his relations but in reality he is at the level of Oneness with Allah and is drowned in Rabubiyat (Lordship). (Shams-ul-Fuqara)

Since Allah is out of the boundary of intellect, so first step in Tafreed is negation of one's own knowledge, wisdom and intelligence. Hazrat Ali says, "I recognized Allah by the failure of my plans." In Tafreed a Seeker also negates all his wishes,

perceptions and the demands of respect, honour, love and appreciation. He denies his own self by accepting the fact with the verification of heart that only Allah deserves all the Love, Honour and Glorification, I am a no one before Him. He is so absorbed in the Love of Allah that he forgets his ownself. Thus, he perishes his being and then sees only Allah in his inward and outward and reaches the level of Tauheed which actually means that there is Oneness of Divine Existence everywhere. Common people have misunderstood Tauheed. They think Tauheed only means "Allah is One" and while saying so they consider 'One' as the first number of counting i.e. '1', but Allah cannot be counted as 1. His Oneness means that only He exists and nothing else, as everything other than Him is mortal:

Meaning: Everything except The Face of Allah is mortal. (Al-Qasas-88)

The true meaning of His Oneness can be understood only after becoming One with Him. Everything owes its existence to Him and will return to Him, as said in The Holy Quran:

Meaning: No doubt! We are from Allah and to Him only we return.

So an Arif-e-Vasil has returned to Allah before the physical death following the Hadith مُوْتُواْ قَبْلُ اَنْ تَمُوْتُواْ قَبْلُ اَنْ تَمُوْتُواْ قَبْلُ اَنْ تَمُوْتُواْ قَبْلُ اللهِ meaning: "Die before death", by killing all the desires of nafs and removing the traces of his ownself and everything other than Allah. He has strengthened his bond with The Immortal, breaking chains of all the mortal relations.



The Statement of Risala Roohi Sharif:

بدان که چول نورِ احدی از حجایهٔ تنهائی وحدت بر مظاهرِ کنژت اداده فرمود ٔ حمن خود را جلوه بصفائی گرم بازاری نمود _ برشمع عجمال پروانهٔ کو نین بسوزید و نقابِ میم احمدی پوشیده صورتِ احمدی گرفت و از کنژتِ جذبات وارادات ، مفت باربرخود بجنبید و ازال بهفت اروَاحِ فقراء باصفا فَنَا فِی الله ' بَقا بِالله ' مُعاد هزار محونیالِ ذات ' جمه مغز بے پوست ' پیش از آفرینشِ آدم عَلیالِلّا) بهفاد هزار سال غرق بحرِ جمال برشجر مرآة الیقین پیدا شدند ۔

Meaning: Know! When the Noor-e-Ahadi (Noor of The One) coming out of His isolated Oneness intended to manifest Himself in multiplicity, He graced (all the worlds) with the splendid sight of His Pure Divine Beauty. Both the realms started burning like a moth on the candle of His Blazing Beauty. Then, the Noor of Ahad concealed in the veil of '(') (M) of Ahmad and manifested Himself as Ahmad. He then shook Himself seven times due to the abundance of Divine passionate Will, with that seven purgated souls of Fuqara, annihilated in Allah, immortal with Allah, absorbed in The Divine Vision, all core without any flesh or body, drowned in the unfathomed ocean of The Divine Beauty, appeared on The Divine Eternal Tree of Pure Transparent Belief, seventy thousand years before the birth of Adam.

Exegesis: Since the Faquer-e-Kamil's soul is The Rooh-e-Qudsi which has complete and perfect knowledge of everything, so, he has got the knowledge of pre-existence as well as eternity. Allah says in Quran:

Meaning: And we granted him our inspired knowledge (of The Divine Secrets). (Al-Kahf-65)

Meaning: (*The Lord of*) Mighty Powers directly conferred on him (*The Perfect Divine*) Knowledge. (Al-Najam-5)

On the basis of that Divine Knowledge the Saints have been describing the beginning of creation, just as scientists describe the beginning of this universe on the basis of their scientific knowledge. Scientific knowledge can have drawbacks or it can be wrong but The Divine Knowledge cannot, because its source is The Creator Himself. Hazrat Sakhi Sultan Bahoo imparts the knowledge of pre-existence that in HaHooiyat Allah was Alone and Hidden. Neither His Essence nor Attributes were manifested. He deserved to be loved, glorified, worshipped and prostrated but there wasn't any lover or worshipper. He was anxious to express His Marvelous Attributes i.e. He wanted to come out of His Own veil which had concealed Him. He wanted to manifest upon someone how Kind, Compassionate, Merciful and Beneficent He is. He desired to be loved for His Beauty and glorified for His Majesty. So, He intended to create the creation who would love, glorify and worship Him. The creation was also hidden in His Essence just as a plan or idea is hidden in the mind of a person. Allah Himself is the Origin of everything. He created both the worlds and the creation in them in a non physical form which cannot be understood, as this is the world of HaHooiyat-The Unexplainable and Incomparable world. Then, He unveiled His Pure Divine Beauty upon them because He had created them just to recognize and praise His Beauty, but the creation could not tolerate that Divine Disclosure. The creation is so minor and His Beauty is so Majestic and Magnificent. The Pure Divine Beauty is like a Blaze whose intensity is intolerable. The whole creation and both the worlds burnt like moth upon The Divine Disclosure of The Pure Beauty. Here "burning" does not mean that there were some material bodies which burnt into ashes due to The Divine Disclosure. Here "burning like moth" is a proverbial phrase which means that they could not tolerate The Divine Beauty. They went crazy in His Love and lost their senses. Poor creation could not even tolerate His Jamal, how it could be possible for them to tolerate His Jalal, Majesty and Wrath which had not manifested yet. So, He proved upon the creation that it is impossible for them to see or praise Him unveiled. Though, He already knew it that the creation could never see Him in unveiled form, He just wanted to prove it upon the creation as well that seeing Him without a veil is impossible. Hazrat Sakhi Sultan Bahoo writes an incident about Prophet Moses:

When Prophet Moses was blessed with Prophethood and he had the honour of talking to Allah on Mount Sinai, he requested Allah رَبِّ أَرِنِي أَنْظُوْ النِكَ meaning: "O' Holy Lord! Show me (Your Beauty) so that I may savour Your Splendid Sight." Allah replied Lan-Tara'ani لَنْ تَرَانِيْ meaning: "By no means you can look upon Me."

Allah said to Moses "I have promised that I will show Myself first to My Beloved Prophet Mohammad and then to his Ummah and then to other Ummahs." But Prophet Moses i.e. "You كُنْ تَرَانِيْ Allah again replied . رَبِّ اَرِنِيْ أَنْظُرُ اِلَيْكَ cannot see Me in this world because you cannot tolerate My Vision. You don't have such eyes." However, he continued insisting so Allah said, "Well, then say two nafl⁷⁵ prayer and sit respectfully on Mount Sinai." Moses did so. Allah manifested a very little of His Attributive Theophany which was just about a tip of a needle, covering it in a thousand veils of iron. That Theophany dropped on Mount Sinai, Moses could not bear it and fainted. He remained unconscious for three days and nights. When he regained consciousness,

⁷⁵ Supererogatory prayer

he submitted "O' Allah! I surrender before you and I am the first Momin." Afterwards, on whichever thing Moses cast his glance, it burnt. He put a veil on his face so that people may be kept safe from burning. He made veils from seven metals i.e. gold, silver, iron, copper, zinc, lead and bronze but each of them burnt due to his sight. Prophet Moses requested, "O' Allah! What is the remedy of such a fiery sight?" Allah ordered "Take a piece from the tattered dress of a pure and alive hearted dervish and make a veil for your face out of it." Moses did so. That veil didn't burn even if Moses looked at it with severe wrath. Prophet Moses asked Allah, "What is the special characteristic of this veil made out of the tattered dress of a dervish that it didn't burn due to my fiery sight?" Allah said, "O' Moses! Such dervishes have nothing in their inward except My Ishq and My Ishq is powerful than everything." (Mahak-ul-Faqr Kalan)

To make it possible for the creation to be able to see and praise Allah, He put a veil of 'M' of Ahmad. When Ahad⁷⁶ put the veil of 'M' or ' Ahad became Ahmad Lead Bulleh Shah says:

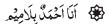
Meaning: He declared that He is خما Ahad "The One". Then احدا Ahad put a veil of '\('\) or 'M' and manifested Himself as احدا Ahmad. احدا Ahad is now احدا Ahmad due to \('\) or M which is put as a veil on Ahad. As Ahmad, Ahad became His Own Messenger.

⁷⁶ Ahad means "The One"

is a letter of Arabic alphabets for which there is letter 'M' in English Alphabets

Ahmad is Prophet Mohammad's original name in the spiritual world. When he came to the physical world as a human then he was named Mohammad, as a Qudsi Hadith states, "He is Ahmad in heavens and Mohammad on earth."

Prophet Mohammad states in a Hadith:



Meaning: I am حمد Ahmad without ' (' or 'M'.

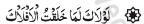
All the previous Prophets gave the inspiration of the arrival of the last Prophet by the name of 'Ahmad'. In all the previous Holy Books the name of the last Prophet is mentioned as 'Ahmad'. This fact is also mentioned in Quran as:

Meaning: (And also recall the time) when Isa, son of Maryam (Jesus, son of Mary) said, "O' Progeny of Israel! Indeed I am (a Messenger) sent to you by Allah, confirming the Torah, the book which came before me and bearing the good news of (the pleasant arrival of the Esteemed) Messenger who will come after me, whose name is Ahmad." (Al-Saff-6)

By putting the veil of 'M' it is meant that He made Noor-e-Mohammad a medium between Him and the creation. He did not create them directly from Himself, rather He first manifested the Noor of Mohammad in the world of YaHoot-The world of First Manifestation, and then created the creation from that Noor which is Absolute Rehmat. Due to this veil of Rehmat of Mohammad, it was made possible for the creation to survive and to see and glorify Allah. Only Prophet Mohammad had the strength to see Allah directly on the night of Meraj and keep his human form and nature intact while being surrounded by The

Divine Theophanies. Had there been anyone else, he would have burnt. Even Arch Angel Jibrael who is made of Noor could not cross that boundary of Sidra-tul-Muntaha⁷⁸ on the night of Meraj and feared that he would be burnt if he moved a little bit ahead.

The veil of '\' or 'M' of Ahmad is the medium which connects the creation with The Creator. Allah gave his final Divine Message through this medium, manifested His Lordship through this medium and will forgive the sinners on the Day of Judgment through the intercession of this medium. Had there been no veil of '\' or 'M' of Ahmad there would have been no existence of anything, as Allah says:



Meaning: (O' Mohammad)! I would never have created the universe if it was not meant for you.

In the next lines of the statement of *Risala Roohi Sharif* which is being explained, Hazrat Sakhi Sultan Bahoo is describing the next level of Manifestation of Allah. When Allah saw Himself in the mirror of Noor-e-Mohammad in YaHoot, The Divine Passion of Ishq got extremely intense due to the Pure and Perfect Beauty of Noor of Mohammad. He then intended to manifest His Beauty in multiple forms. In these lines "Abundance of Divine Passionate Will" means intensifying the passion of Ishq and "shaking Himself seven times" means manifesting this intense Ishq in seven forms.

Ishq is the passion that formed the base of Divine Manifestation and creation. This Ishq multiplied seven times on observing Itself in the mirror of Noor-e-Mohammad and expressed its intensity and ecstasy in the form of seven pure souls which were Absolute Noor and just the mirror of Noor-e-Mohammad, having exactly the same Form and Attributes.

⁷⁸ The Lote tree at the utmost boundary of creation.

Noor of Allah and Mohammad is the Ultimate Faqr and these seven souls are titled as "Sultan-ul-Faqr" (*The King of Faqr*), because they were destined to carry on Faqr and manifest The Divine Noor in this material world in the human form after the physical life of The Holy Prophet. These seven souls have manifested in the world of YaHoot (*Wahdat*) which is the world of Oneness so they are just One with the Noor of Allah and Mohammad since pre-existence till eternity. Even when they come to the material world they are One with the Noor of Mohammad. The Holy Prophet said about the first Sultan-ul-Faqr Hazrat Fatima:

- Fatima is from me.
- Fatima is a part of my body, whoever hurt her, in fact hurt me.

Immediately after these souls manifested from Noor-e-Mohammad in the world of YaHoot, they beheld The Pure Divine Noor. The Beauty of this Noor mesmerized them in such a way that they got engrossed in the Vision of this Noor forever. They observed this Noor with such Closeness and Oneness that there was no space for doubt, that is why their Belief is pure, perfect and transparent. In the statement to be explained "Tree of Pure Transparent Belief" refers to the Noor of Mohammad. Hazrat Sakhi Sultan Bahoo has used the metaphor of 'Tree' because Tree includes leaves, fruits, roots, branches as well as the seed for the next generations. Similarly Noor of Mohammad includes all the creation, all the worlds, details of their levels, all their hidden and revealed aspects, their past and future, knowledge of pre-existence and eternity and most of all the complete Divine Knowledge, as is said about Prophet Mohammad: Meaning: "Everything is within him, from ٱلْكُلُّ فِيْدِ وَمِنْهُ وَ كَانَ عِنْدَهُ him, was from him and will be from him" i.e. he is The Totality.

Noor of Mohammad is "The Tree of Pure Transparent Belief" because when he appeared as Prophet Mohammad in the world then pure belief i.e. faith became particularly related to his esteemed self. Whoever believed him, he believed in the Existence of Allah, he believed in The Holy Quran, existence of the earlier Prophets, existence of angels, existence of the Doomsday and all the beliefs which are a part of our faith because he is the one who told us about their existence. In a Hadith of *Bukhari Sharif*, The Holy Prophet says:

"Your faith is incomplete unless I become dearer to you more than your parents, children, wealth and even to your own life."

So, faith is in fact his love. "Transparent" refers to his being all Noor as well as his belief being pure and perfect. He is transparent also because the Noor of Allah can be easily seen through him. This transparency of his being proved itself in the material world by the fact that he had no shadow.

These seven souls "Appeared on the Tree of Pure Transparent Belief" means that they manifested from the Noor of Mohammad. They are "all core without flesh or body" means they are all Noor. Noor is the core of everything and by Noor we always mean The Essence of Allah which is the same as The Essence of Mohammad. Faith is also Noor because it enlightens the heart of a Momin and shows him the way to Allah. Even the material bodies of these pure souls in which they appear in the world are Absolute Noor, as their beginning is Noor, their annihilation is in Noor and their immortality is with Noor. They are ever drowned in the fathomless ocean of The Divine Beauty and engrossed in His Vision. Divinity is often referred to as "Ocean" by the Sufi Saints because human intellect is limited to this world of material things that is why it cannot imagine Divinity. So, to perceive Divinity, It has to be exemplified with something related to this world. Allah also gives example in The Holy Quran to make his men understand His words. He says:

Meaning: Allah does not hesitate to give examples of minor things like that of a mosquito or anything minor than that. (Al-Baqarah-26)

It is impossible to exemplify Divinity with anything but just to make human intellect understand its infinite vastness and fathomless depth, the metaphor of ocean is used for it, though the worldly ocean is just like a droplet as compared to the Ocean of Divinity. Moreover, annihilation in The Essence of Allah is also like drowning in an ocean and loosing ones existence.

Seventy thousand years before the birth of Adam refers to infinite time before the creation. Once, Prophet Mohammad asked Angel Jibrael about his age. He replied, "O' Esteemed Prophet! I do not know about my age but I know only this much that a star appears after every seventy thousand years and I have seen that star seventy thousand times." Prophet Mohammad replied, "O' Jibrael that star is me."

Prophet Mohammad states in a Hadith:

Meaning: I was a Prophet even when Adam was between mud and water i.e. in the process of creation.

Maulana Jalaluddin Rumi has also mentioned about these seven Sultan-ul-Faqr souls symbolically in his Mathnavi with reference to Hazrat Daqooqi who was a true Lover of Allah and a Saint of great cadre. He states:

"Once I (Hazrat Daqooqi) reached a sea shore. It was evening, I saw seven bright candles from far away. The Noor of those candles was covering the horizon. I was surprised that who had lit those candles and why common people could not see them. Certainly those were lit by The One who grants righteousness to whomsoever He wants."

Then Hazrat Daqooqi saw that all the seven candles merged in each other and became one. This merging of seven candles is unexplainable. It can only be seen, not described. In fact those candles of Noor were the Noor of seven Saints which cannot be seen by common people. Daqooqi ran towards those candles to observe what kind of Signs of Allah were they, but he fainted before reaching them. When he regained consciousness he again ran towards them. He says, "I was astonished that what an Ingenuity of Allah! Then those candles took human form and then each one of them took form of a tree. The leaves of those trees were so thick that their branches could not be seen. Sometimes they became laden with so much fruit that the leaves got hidden in the fruit. Their roots could also be seen which were fresh. When a fruit burst due to the intense passion, lightening of Noor flashed from it. There was another surprising factor that there were lacs of people around who needed shade but they couldn't see the shade of those trees. They were getting shade by spreading blankets or things like that. Maybe Allah had sealed their sight. It seemed that those people did not even wish to meet these Saints and didn't even try to remove the seal of their eyes." (Mathnavi Maulana Rumi)

Hazrat Sakhi Sultan Bahoo says about the Noor of Sultan-ul-Faqr:

- ➤ Faqr is a Noor which is entitled as Sultan-ul-Faqr. One who gains it, remains eternally present in The Divine Court and becomes the favourite of Allah. (Ameer-ul-Kaunain)
- ➤ The Divine Light of Sultan-ul-Faqr is more lustrous than the sun and its fragrance is more pleasant than the smell of musk, amber and scent. The person who sees Sultan-ul-Faqr in his dream becomes heedless to everything. The Holy

Prophet himself takes bayat from that fortunate one and instructs him spiritually. I have said this on the basis of my own experience. (Kaleed-ul-Tauheed Kalan)

- ➤ The Assembly of Sultan-ul-Faqr is an ocean of Oneness of Allah Almighty. Whoever reached the bank of this ocean is united with Allah forever. (Mohkim-ul-Fuqara)
- > The origin of Sultan-ul-Faqr is the Noor of faith and its extremity is the Noor of Rehman. (Qurb-e-Deedar)





بحزذاتِ حَن ازازَل تا ابد چیزے ندیدند و ماسوی الله گاہے نشنیدند بحریم کبریا دائم بحرالوصالِ لازوال، گاہے جمدِنوری پوشیدہ به تقدیس و تنزیبہ می کوشیدند و گاہے قطرہ در بحروگاہے بحر درقطرہ، وردائے فیضِ عطا ''اِذَا تَحَدَّ الْفَقُرُ فَهُوَ اللهُ '' بر ایشان۔ پس بحیاتِ ابدی و تاجِ عز سرمدی ''اَذَا تَحَدَّ الْفَقُرُ لَا یُحْدَاجُ اللهُ نَدِید ولا الله غَیْرِهِ ، معزز ومکوم' از آفرینشِ آدم مالیا وقیام قیامت بھے آگاہی ندارند وقدم ایشال برسر جملہ اولیاء وغوث وقطب۔ اگر آنہارا خدا خوانی بجا واگر بندؤ خدا دانی روا۔ علیقہ تمنی علیمة من علیمة

Meaning: Neither did they see anything except The Divine Essence since pre-existence till eternity, nor did they hear anyone other than Allah. They ever remained such an Ocean of Union in The Divine Sanctuary which has no decline. At times, they endeavoured in glorification and purgation with their body of Noor. Sometimes they are a drop in the ocean and sometimes the ocean in a drop. They are blessed with the cover of Beneficence of إِذَاتَمَّ الْفَقُرُ فَهُوَ اللّٰهُ (when Fagr is accomplished that is Allah). Hence, they have got an eternal life and they are honoured and exalted with the Crown of الْفَقْرُ لا يُعْتَاجُ إِلَىٰ رَبِّهٖ وَلا إِلَىٰ غَيْرِهِ (Fagr demands nothing from Allah or anyone other than Allah). Neither they are aware of the birth of Adam nor about the occurrence of the Doomsday. They have their steps on the heads of all the Saints, Ghaus and Qutbs (i.e. Saints of the highest cadre). It is absolutely correct to call them Allah, and if they are called Men of Allah, it is fine as well. This secret is known only to those who recognized them.

Exegesis: Once these Sultan-ul-Faqr souls witnessed The Divine Beauty, they never took their gaze away from It and got

eternally locked with It. They ever remain in The Divine Ocean like a fish lives in water, it sees nothing but water all around it, hears nothing but the sound of waves, its whole life is water. The life of these Fuqara⁷⁹ is more than that, as their own being is nothing but The Divine Ocean. They eternally live in this Ocean becoming the same as it is.

In their physical lives also they are ever glorifying and prostrating Allah. Even when their bodies are busy in doing worldly jobs, their souls are in the state of worshipping Allah. Their physical eyes see the exoteric beings of people and things but the eyes of their souls remain on the beautiful Countenance of Allah and the ears of their souls remain on the Voice of Allah who is hidden in everyone and everything. If people say anything to them they take it as a message of Allah and ponder over what is the hidden message behind those words. Hazrat Sakhi Sultan Bahoo says:



Meaning: The person who is absorbed in the remembrance of Hoo after getting the Zikr of Hoo from Bahoo, he hears YaHoo from every creature i.e. he is so absorbed in the remembrance of Hoo that he hears nothing except It.

They take from Allah and give to Allah. If anyone gives them anything they consider it from Allah, if they give anything to anyone, they give only to please Allah. Every moment of their physical lives is spent in the remembrance of Allah. As Iqbal says about Hazrat Fatima, the first Sultan-ul-Faqr:

⁷⁹ Plural of Faqeer

Meaning: She was brought up in an atmosphere of endurance and submission to Allah. She ground the mill stone but at the same time recited the Holy Quran.

The apparent separation from their Beloved Allah due to this material world can never part them spiritually from Him. They live in the world but the world does not live in them. Their bodies are in this world but their souls are with Allah in the world of Oneness, as a Hadith states about them:

Meaning: Their bodies are in this material world but their hearts are in The Divine World. They offer eternal prayer in their hearts.

Hazrat Sakhi Sultan Bahoo says:

Meaning: The Arifeen⁸⁰ are such splendid Guides towards Allah that their bodies are in this world but their souls are with Allah.

Hazrat Sultan Bahoo is the fifth Sultan-ul-Faqr. He says about himself:

Whatever this Faqeer Bahoo says, says by the Command of Allah and according to the words of The Holy Prophet. He says nothing by his own will. "When Allah created the souls and manifested me by His Eternal Power, since then He has blessed me with His Vision by His Kindness and Beneficence.

⁸⁰ Plural of Arif

From that time onwards till now I am drowned in His Vision every moment. Though outwardly I talk to people but inwardly I am ever engrossed in The Divine Vision. I will remain engrossed in it even in my grave, in the heaven and on the Doomsday". (Ameer-ul-Kaunain)

One should know that the Perfect Faqeer generally lives among common people and apparently talks about common things, but inwardly he has attained the level of Eternal Divine Presence. When the Faqeer speaks, people think he is talking to them. The spiritual people like Prophets and Saints think that he is talking to them. The guardian angels feel that he is speaking to them, whereas Allah knows that he is conversing with Him. Prophet Mohammad thinks that he is trying to say something to him. The body of such a Faqeer shines like the sun and he is always blessed with Eternal Divine Presence. (Asrar-e-Qadri)

Such is the perpetuity of their Oneness with Allah that they are never separated from Him.

The continuous Love and Remembrance of The Most Powerful Allah with every breath transforms each and every cell of the body into Noor. Allah is Noor, remembering Him with breaths which is called Zikr-e-Pas Infas, lets Noor enter the body with every inhale and exhale, thus Noor reaches every cell of the body and converts it into Noor. This is the case with common people. The bodies of Sultan-ul-Faqr souls are already Noor. Allah has blessed them with physical bodies of Noor which is enhanced by the remembrance of Allah and their beings become embodiment of the verse

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Inspite of being pure of all the worldly sins and desires, they still endeavour for more and more purgation. They do not need to be sanctified of sins or impurities of the inward like common people. For them the definition of sin as well as purgation is entirely different. If anything other than Allah attracts their attention for a moment, they consider it a sin. If their single breath passes without glorification of Allah, it is a sin for them as Hazrat Sultan Bahoo says:

Meaning: The breath which passes without the remembrance of Allah is an infidel.

Allah is an infidel.

Since they are sent in this world in human form and a true human must be humble, so owing to their extreme humility they admit that they could not glorify and get Marifat⁸¹ of Allah as much as He deserved, and consider it a sin. Hence, they are always endeavouring to be pure of such sins. That is why our Beloved Holy Prophet said Instable (repentance for sins) seventy times a day.

In the next lines, Hazrat Sakhi Sultan Bahoo is using the metaphor of 'drop' for the soul and 'Ocean' for Allah. The drop originates from ocean and on returning to it ends its entity and becomes the same as the ocean. A drop has the same quiddity as that of ocean, it can be said that a drop represents the ocean. When this drop annihilates in the ocean, it becomes the ocean itself. Now, no one can identify this drop as something other than the ocean. Similarly the souls of these Fuqara originate from the Ocean of Noor of Allah and annihilate into it becoming exactly the same. They are lost in Allah and Allah is manifested through them. For them is the Hadith: الْخَاتَةُ الْفَقُرُافَةُ وَاللّٰهُ اللّٰهُ الللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ اللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ اللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ الللللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ اللّٰهُ الللّٰهُ اللللّٰهُ الللّٰه

When they annihilate in Allah, the human element which was necessary for them to live in this world like other humans, also

⁸¹ Divine Knowledge and Recognition of Allah which is gained only after having His Closeness and Vision.

annihilates. Nothing remains in their inward and outward except Allah, so they find eternal life, as Allah is immortal.

Due to this accomplishment in Faqr they become indifferent and free from all the needs. They acquire The Divine Attribute Al-Samad which means "One free from all needs". Then they do not demand anything from anyone or even from Allah because they completely submit to The Divine Will. In whatever condition Allah keeps them, they remain contented. Their only demand is the Closeness and Vision of Allah. Struggling for His Closeness, they forget all their other needs. So the crown of indifference to every worldly desire has honoured and exalted them among all the creation, as no other creature living in this world is free of needs and desires.

They do not need to ask anything from Allah also because their complete submission to The Divine Will has raised their level of belovedness to such an extent that Allah provides them whatever they need before they have to ask, as Iqbal says:

Meaning: Raise yourself to such a height of Divine Closeness that Allah Himself asks your will before revealing your destiny.

Hazrat Sakhi Sultan Bahoo says:

The completion of Ishq is that the Lover converts into the Beloved by loving Him continuously and sincerely and the Beloved converts into the Lover. Faqr holds the status of Belovedness. Whatever the beloved wishes, the Lover (Allah) provides him. Rather, whatever thought flashes from the beloved's mind The Lover comes to know that and fulfills the wish of His beloved. (Noor-ul-Huda)

Fuqara do not demand anything from Allah also because being One with Allah, they are at the level of Lordship. Allah has blessed them with the authority over all the treasures of the world and the hereafter, that is why Hazrat Sakhi Sultan Bahoo also calls the Insan-e-Kamil as Faquer Malik-ul-Mulki (Faquer who is The Master of all the universe). But the true Faquer does not take any interest in these treasures, as The Holy Prophet said, "If I order the mountain of Ohad to turn into gold, it will immediately turn into gold, but I do not seek worldly treasures."

It is related that once someone asked Hazrat Rabia Basri, "What is the identification of a Saint?" She replied while pointing towards a mountain that if a Saint orders this mountain to turn into gold, it immediately does. As soon as she uttered these words, that mountain turned into gold. She said to it, "I have not asked you anything, you keep yourself as before." The mountain returned to its original form. Despite such authority, Hazrat Rabia Basri lived in a small hut and usually she had nothing to eat, often she was short of oil to light the lamp.

Hazrat Sakhi Sultan Bahoo says:

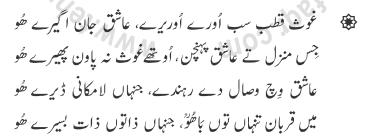
- Faquer has infinite treasures under his feet. His step is over the head of the kings of the world. He is the Secret of Allah. (Qurb-e-Deedar)
- ➤ If a Faquer gets all the treasures of the world, he immediately spends them in the way of Allah just as The Holy Prophet used to do. (Kaleed-ul-Tauheed Kalan)

He explains ٱلْفَقُورُ لَا يُحْتَاجُ meaning: "Faqr is heedless to everything" in these words:

No blessing or favour of Allah is better than the company of Fuqara as ٱلْفَقْرُ لاَ يُحْتَاجُ
Even if the Faqeer and his family starve to death, he demands nothing from anyone as

أَلْفَقُورُ لَا يُحْتَاجُ . Faqeer knows alchemy but he does not take its advantage as الْفَقُورُ لَا يُحْتَاجُ . Faqeer spends each and everything in the way of Allah and then does not pay any heed to the world as الْفَقُرُ لَا يُحْتَاجُ . Faqeer has no inclination towards the world or worldly people, he wishes nothing but Allah as اللَّفَقُرُ لَا يُحْتَاجُ . The tongue of Faqeer is the sword of Allah (whatever he says is done) and he is the Man of Word. Allah fulfills all his desires but he does not desire anything as الْفَقُرُ لَا يُحْتَاجُ . Faqeer has reached the status of The Mohammadan Reality that is why he does not need anything as الْفَقُرُ لَا يُحْتَاجُ . (Ain-ul-Faqr)

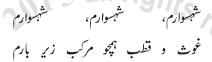
Since Fuqara are ever drowned in the Love of Allah and engrossed in His Vision, they are not aware of the creation of Adam or this world neither the occurrence of the Doomsday will affect their engrossment in anyway. They have no concern with anything other than Allah. Such intense Love and Closeness of Allah has raised their status above all the Saints and Mystics of highest cadre. As, Hazrat Shaikh Abdul Qadir Jilani, who is the third Sultan-ul-Faqr, said قَامِعَ عَلَيْهِ عَلَى اللهِ عَلَى اللهُ عَلَى



⁸² Knowledge of turning baser metals into gold

Meaning: Although, the Ghaus and Qutbs hold high ranks but they can never reach the final stage of Closeness to Allah i.e. Oneness, while the true Divine Lovers are always blessed with It. The passionate Lovers of Allah dwell in the La-Makan (station beyond time and space) and always remain united with Allah. I sacrifice myself for the Lovers who have reached the station of Fana Fillah by annihilating their ownselves.

He says about himself:



Meaning: I am The Divine Rider. All the Ghaus and Qutbs are like my pack horses.

Owing to their Absolute Oneness with Allah, they can't be called anyone except Allah, but since they appear in the world as humans, so it is fine if they are called as Men of Allah. The Seekers and Lovers of Allah, having deep insight view their inward Reality and find it absolutely right to say that only Allah is manifested in them. However, those deprived of this insight consider them humans like themselves. Further, as they live among the common people just like them, eat, sleep, talk and perform all the tasks common people do, so they can be called as humans. If they are considered humans, even then they are not like common humans. Their reality is entirely different from others. Hazrat Sakhi Sultan Bahoo states their reality as:

The Fuqara of the Ummah of Mohammad have Absolute Oneness with Allah. They are One with Allah from head to toe, with body as well as with soul, like the flame in fire or salt in food. Neither they are Allah nor other than Allah. (Ainul-Faqr)

Iqbal says:

Meaning: The hand of a true Momin (*Insan-e-Kamil*) is in fact the Hand of Allah. He is predominant, authoritative, problem solver and the ultimate help and favour. Although his existence is the combination of soil and Noor but he possesses all the Attributes of Allah. He holds all the treasures and riches of both the worlds, yet his heart is indifferent to everything.

They are in fact عُنْکُةِ AbduHoo i.e. "The Abd" (Man of Allah) having Hoo in his inward, 'The Abd' possessing all the Attributes of Allah, 'The Abd' annihilated in Allah and immortal with Allah. Iqbal describes عُنْکُة as:

Meaning: عَنْدُوْ AbduHoo is above your intellect because he is human as well as The Divine Essence.

Meaning: Abd (common slave of Allah) is someone else and AbduHoo is someone else. The difference between Abd and

AbduHoo is that Abd seeks the Attention and Kindness of Allah while AbduHoo is the one whom Allah seeks. AbduHoo encompasses the whole universe, in fact the universe has got existence due to AbduHoo. We are bounded by the seven dimensions but AbduHoo is above time and space. Although there is a beginning of the life of AbduHoo but it has no end i.e. he is immortal. His life and style of living are not like us. No one knows the secret of AbduHoo. The secret of AbduHoo is that He

is nothing but Allah. If אול אול (No one is to be worshipped but Allah) is a sword which kills everything other than Allah, then AbduHoo is its cutting edge. If you want to listen in clear words, let me say that AbduHoo is in fact Hoo.

In the book "Insan-e-Kamil" Hazrat Abdul Kareem bin Ibrahim Al-Jaili writes:

When Allah blesses someone with the Tajalli (Divine Disclosure) of His Personal Name (Insan-e-Kamil) with the Tajalli (Divine Disclosure) of His Personal Name (Insan-e-Kamil)

Allama Ibn-e-Arabi writes in Fusoos-ul-Hikam:

- ➤ Every created thing represents and manifests any one of The Divine Attributive Names.
- From Yame wis applicable only and only to The Holy Prophet because he is The Perfect Mirror (of Divinity) and The Greatest Divine Disclosure.

This deep secret is disclosed only upon those who have found the reality of these Fugara by the true and sincere Love of Allah, because Loving Allah means Loving Faquer-e-Kamil of a particular era. Whoever Loves Allah ardently, reaches the court of The Insan-e-Kamil and soon recognizes his Divine Reality. However, the insincere and false claimants of Love of Allah remain deprived of knowing his reality.

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The Statement of Risala Roohi Sharif:

مقام ایثان حریم ذات جریا وازحق ماسوی الحق چیز بینا طلبید ندو برنیائے دنی و نعیم اخروی ،حوروقسور بهشت ، بکرشمهٔ نظر ندیدند و ازال یک لمعه که موسی علیالی اگل در سراسیمگی رفته و طور در بهم شکسته ، در بهر لمحه و طرفته العین مفتاد بهزار بارلمعات جذبات انوار ذات برایشال وارد و دم نه زدند و آج نه کشیدند و هل مین میزید می گفتند_

Meaning: Their station is The Divine Sanctuary of The Magnificent. They never requested for anything from Allah except Allah Himself. They never paid heed towards the petty world, the blessings of the hereafter or the houries and castles of the heaven. The single Divine Theophany with which Prophet Moses got perplexed and the Mount Sinai crushed into pieces, the same Theophanies of Passion of The Essence fell upon them seventy thousand times every moment, yet they do not object or lament. Rather they say

Exegesis: Hazrat Sakhi Sultan Bahoo has narrated about the Promise of اَلَيْتُ بِرَتِكُهُ (Am I not your God?) and اَلْكَتْ بِرَتِكُهُ (The souls replied "Yes! You are) in his books Shams-ul-Arifeen, Kaleed-e-Jannat, Kaleed-ul-Tauheed Khurd, Mahak-ul-Faqr Kalan, as:

Nallah created souls of all the creatures by saying کن Kun. All these souls lined humbly before Allah in groups according to their levels to get further command from Allah. Allah asked them:

Meaning: Am I not your God? (Al-A'raf-172)

All the souls replied instantly:



Meaning: Yes! You are! (Al-A'raf-172)

On accepting Allah as their God the souls of the liars, infidels, non believers and the hypocrites at once regretted but other souls were very happy on making this promise. Then Allah asked all the souls, "O' souls! Ask me anything you want. I shall grant you." All the souls replied, "O' Allah! We seek only You from You." Then Allah presented all the charms and treasures of the world on the left side (as he had planned to make them). First of all satan entered the world with Nafs-e-Ammara. It was mesmerized by the charms and beauties of the world and raised twenty four calls (or it can be said that it created twenty four categories of lust in the world to attract the souls towards the world). On listening these calls ninety percent of the souls entered the world following the satan. These twenty four calls (or categories) are: (1) Music and dance (2) Materialism (3) Following the desires of nafs (4) Addiction of wine and other things (5) Satanic innovations and inventions (6) Leaving prayers (7) Developing new devices for musical instruments (8) Leaving the congregation (9) Negligence (10) Self conceit (11) Lust (12) Jealousy (13) Hypocrisy (14) Malice (15) Pride and vanity (16) Discord and schism (17) Backbiting (18) Making gods other than Allah (19) Infidelity (20) Ignorance (21) Lie (22) Distrust and suspicion (23) Evil eye (24) Greed.

The souls of worldly people responded to these calls. Whoever opted any one or more of these categories in the spiritual world, adopts the same attributes in the material world. Allah says:

Meaning: The satan frightens you from Faqr and orders you to commit indecent acts. (Al-Baqarah-268)

Those who loved the world following the satan, drowned into it. The remaining ten percent of the souls kept standing before Allah humbly. Allah again asked them, "O' (steadfast) souls! Ask me whatever you want, so I shall grant you." These souls replied "O' Allah! We demand only You from You." Then, Allah presented the Paradise on the right side with all its pleasures and beauties (houries, castles, delicious foods etc.). Nine percent out of the remaining ten percent souls entered the Paradise. These were the souls of worshippers and God fearing people who are the seekers of Paradise. In the Paradise they raised the calls of God fearingness and ascetic disciplines. They got perseverance on Shariah⁸³ of Prophet Mohammad. The souls of Islamic scholars, God fearing people and ascetics followed them and entered the Paradise. The remaining one percent souls kept standing before Allah respectfully. These truly sincere souls neither put their glance upon the world nor looked towards Paradise even for a moment. Neither they heard the call of satan nor of Paradise because they were drowned in The Divine Closeness being Fana Fillah Baqa Billah. These were the souls of Fuqara who have got the eternal presence in The Holy Assembly of Prophet Mohammad. The Holy Prophet said about them:

Meaning: "Faqr is my Pride and Faqr is from me. The pleasures of the world are forbidden for the seekers of Paradise, pleasures of Paradise are forbidden for the seekers of the world; whereas the pleasures of the world and the

⁸³ Islamic law

hereafter both are forbidden for the Seekers of Allah. One, who finds Allah, finds everything."

These souls neither took their gaze away from Allah in the spiritual world nor did they attend towards anything other than Allah in the material world. (Shams-ul-Arifeen)

The same incident of Promise of بلنى 'Bala' is stated by Hazrat Junaid Baghdadi in his book "Ma'alih-ul-Himum" chapter two.

The Sultan-ul-Faqr souls are absorbed in The Divine Vision since eternity and nothing in the world or hereafter could divert their attention from Allah. The fake charms, mortal beauties and treasures of the world and pleasures of the hereafter for which everyone is crazy and is struggling day and night to get them, are meaningless for them. They do not even want to have a look at them.

So much engrossment in The Divine Vision and the power of their intense Ishq have made it very easy for them to bear those blazing Divine Theophanies which are impossible to bear even for the earlier Prophets. They are themselves a burning flame of Ishq of Allah, so to burn in the blaze of Theophanies is easy for them. These Theophanies are so severe that even Prophet Moses who is amongst the most eminent Prophets of Allah could not bear them. Allah says in Quran:

Meaning: "And when Musa (Moses) came at the time (set) by Us and his Holy Lord spoke to him, he (ardently inspired to behold Him out of the pleasure of hearing Allah's Voice and) submitted "O Holy Lord, show me (Your Beauty), so that I may savour

Your Sight." Allah said, "By no means can you look upon Me (directly) but look towards the mountain. So, if it stays firm in its place then soon will you behold My Beauty." When his Holy Lord unveiled the Light (of His Divine Beauty) on to the mountain, (He) crushed it into sand particles (with the intense Divine Theophany) and Musa (Moses) fell down unconscious, and when he recovered, he submitted, "Holy You are, and I turn to You in repentance and I am the first of all the Momins." (Al-A'raf-143)

Hazrat Sakhi Sultan Bahoo narrates this incident in his book *Ain-ul-Faqr* in a mystic way and adds that Allah said to Prophet Moses, "O' Musa! I blessed you with the Divine Disclosure of My Noor but you could not bear it. You fainted and disclosed My Secret. But in the last era My such Men will born in the Ummah of Mohammad that I will shower the Theophanies of My Noor thousand times a day upon them but they will not object a bit." (Ain-ul-Faqr)

Just to be blessed with such Closeness and Vision of Allah all the Prophets wanted to be among the Ummah of Prophet Mohammad. Hazrat Sakhi Sultan Bahoo says:

All the Prophets asked for Faqr (*The Divine Vision and Oneness with Allah*) but were not granted. Only the Lord of the universe Prophet Mohammad was blessed with it and then he transferred it to his Ummah. This Faqr of Mohammad is just the blessing of Allah. (Ameer-ul-Kaunain)

Prophet Moses could not bear that Divine Disclosure or Theophany of Noor because Allah had fixed His Divine Vision only for his Beloved Prophet Mohammad and for his sake Allah has blessed his Ummah too. The Holy being of Prophet Mohammad is like a protective shield for his Ummah, through him the Vision of Allah is made possible for the Seekers of Allah who belong to his Ummah. Only he has the strength to directly behold the Theophanies of The Divine Essence and absorb them

completely in his being and then reflect and radiate them, making it easy for the beholder to bear them. Just as, it is very difficult to see the burning sun directly but through the glasses of blue colour it can be seen. After The Holy Prophet, the Fuqara of his Ummah serve the same purpose. Being directly manifested from the Noor of Mohammad, these Fuqara have the same strength to behold and absorb the Theophanies of Allah completely. Many eminent personalities of Ummah of Prophet Mohammad have been declaring that they have seen Allah.

- Hazrat Umar says, "I saw my Holy Lord through the Noor of My Holy Lord. (Sir'rul Asrar)
- Hazrat Ali says, "I don't pray Allah unless I see Him." (Sir'rul Asrar)
- ➤ Hazrat Junaid Baghdadi said, "There is nothing in my Robe except Allah."
- Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani writes in Al-Fateh Rabbani, "Our Allah is Omnipresent and can be seen." He further says مَن نَّذُو يَعُونُهُ كَيْفَ يَعُونُهُ الله meaning: "How can a person pray Allah without seeing and recognizing Him." His Risala Al-Ghausia is an account of his conversation with Allah in which he writes, "I saw Allah and asked, "O' Allah! What is meant by Ishq?" He replied, "O Ghaus-ul-Azam! Love Me, Love for Me and Love is Me."
- ➤ Hazrat Sakhi Sultan Bahoo says, "The Noor of Divine Disclosure of Allah, which Prophet Moses saw on the Mount Sinai, I see that Noor exactly as it is with open eyes." (Ain-ul-Faqr)

He further says:

Meaning: The Seeker of Allah's Vision seeks nothing except it. So, he sees Allah everywhere. I also behold The Divine Reality by the Noor of Reality wherever I look and my heart is ever drowned in His Vision.

Iqbal says:

Meaning: The Divine Beauty which hid Himself from Kaleemullah⁸⁴ has now unveiled Himself upon His Lovers.

Meaning: My eyes were all Vision and my lips were longing to talk to Him (while having The Divine Vision). My heart was an embodiment of Love and anxiousness.

Though some scholars reject the possibility of The Divine Vision in this world but it is proved by the Quran as well as Hadith. Allah clearly says:

Meaning: O Man! You sustain rigours to reach (*close to*) Allah, ultimately you shall meet (*see*) Him. (Al-Inshiqaq-6)

Meaning: (Will) you sit patiently, while your Allah is looking forward to seeing you. (Al-Furqan-20)

Meaning: One who longs to meet (see) Allah should execute virtuous deeds. (Al-Kahf-110)

⁸⁴ Title of Prophet Moses, meaning "One who converses with Allah"

The Arabic word (Liqa) used in the above and following verses means meeting and seeing. Allah says of those who deny the possibility of meeting and seeing Allah:

Meaning: Verily, those who do not wish to meet (*see*) Allah and have liked the life of this material world and are satisfied with it and are neglectful of Our Signs, will be punished by burning them and their earnings (*of this world*) in the extreme fire of hell. (Yunus: 7-8)

Meaning: It is those who have denied the Signs of Allah and His Meeting (seeing), so all their deeds are ruined and Allah shall not give any weight or (even) any worth to them (and their deeds) on the Day of Rising. (Al-Kahf-105)

Meaning: No doubt! Those who denied meeting (seeing) Allah are in a great loss. (Al-Inam-31)

Those who think that Allah will bless the pious ones with His Vision in the hereafter only and not in this world, Allah says to them:

Meaning: And whoever is blind (to Allah's Vision) in this world will remain blind in the hereafter as well. (Bani Israel-72)

That is to say, the person whose eyes of soul are not open in this world to have the Vision of Allah, will be deprived of seeing Allah in the hereafter as well.

Many Hadiths and sayings of Sufis also emphasize upon gaining the Recognition and Marifat of Allah through His Vision.

Hazrat Jareer Bin Abdullah relates:

➤ The Holy Prophet said, "Soon you will see your Allah with your own eyes." (Mishkat)

Another tradition narrates:

➤ Once, we were sharing the company of The Holy Prophet. He watched the moon and said, "You will see Allah as you are seeing this moon and you will not have any difficulty in watching Him." (Al-Fateh-Rabbani)

In *Tafseer Zia-ul-Quran*, Pir Karum Shah writes while explaining the previously mentioned verse about Prophet Moses having The Vision of Allah:

As far as the possibility of seeing Allah is concerned, there is no controversy about it. Everyone agrees that Allah can be seen. If it was not possible, why Prophet Moses asked for it? The Prophets know what is possible, what is not and what is strictly forbidden by Allah. A Prophet never requests for anything which is impossible or forbidden."

Syedna Ghaus-ul-Azam says:

For every true believer who has Marifat of Allah and true belief, there are two physical eyes of the body and two esoteric eyes of the soul. With his physical eyes he can see the world and its dwellers, while with his internal eyes he can see the dwellers of the unseen world. Then, all the veils from his soul are removed and he can behold Allah without

any doubt and material medium. Thus, he becomes closest to Allah and His Beloved." (Al-Fateh-Rabbani)

Hazrat Sakhi Sultan Bahoo has explained the ways and means by which a Seeker is blessed by The Vision of Allah in all his books. He says about himself:

- ➤ I am the intellectual and scholar having complete knowledge of The Divine Vision. I see The Divine Light everywhere. I do not have any other knowledge; neither I do any other kind of Zikr or meditation because all the branches of knowledge are eventually meant to have the knowledge of The Divine Vision, which I already have. Where there is The Divine Vision, neither is there time nor space, neither stages nor destination, only the unparalleled and unexplainable Divine Essence appears in LaHoot La-Makan. The Vision of Allah and Meeting with Him are gained through The Divine Light which appears from Ism-e-Allah Zaat. (Ain-ul-Faqr)
- I know and study The Divine Knowledge of Vision of Allah only and I have found this status through the company of The Holy Prophet, his sacred Companions and Family.

He describes the way to have The Divine Vision:

➤ Which knowledge and way blesses a Seeker with The Vision and Union of Allah? It is possible only through the knowledge of Journey towards Allah, observation of The Divine Noor, Eternal Presence and Closeness of Allah which are above wisdom and intellect. This Divine Knowledge is gained by a person through 'Ism-e-Allah Zaat' and that person is our beloved brother. (Noor-ul-Huda)

Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali says:

> Two things are necessary to see anything; one is the light (from artificial sources or the sun) and other is the eye which has power of sight. If one of them is missing (either

one is blind or there is darkness) nothing can be seen. Similarly two things are necessary to see Allah; one is the inner eye of the soul and other is the Light of Ism-e-Allah Zaat. Allah can only be seen in the Light of Ism-e-Allah Zaat. (Shams-ul-Fuqara)

The hearts of Fugara can see Allah clearly because there is no veil of nafs between them and Allah. The eyes of their soul are also open with which Vision of Allah is possible. Allah is present within every human being as He says وَفِيْ أَنْفُسِكُمْ الْلَا تُبْصِرُون meaning: "I am within you, can't you see" (Al-Zariat-21). Common Muslims cannot see Him within themselves because of the presence of veil of nafs between them and Allah, and also because the eyes of their souls are not open. The veil of nafs can be removed and the eyes of soul can open only by the spiritual attention of a Murshid Kamil Akmal and Zikr and Tasawur of Ism-e-Allah Zaat. Common Muslims try to find Closeness of Allah through religious knowledge or excessive prayers and mystic struggles, but the Closeness of Allah is gained only through His intense Ishq. Prayers cannot take a person out of the boundaries of this world while the power of Ishq can, and to have the Vision of Allah a Seeker has to reach the world of LaHoot which is out of the boundaries of this world. Mostly Muslims do not seek Vision of Allah because they are the seekers of pleasures of the world or rewards of the hereafter, so how can they find the blessing which they never sought and struggled for!

The hearts of Fuqara ever remain under the Theophanies of Allah which increase the strength of heart to absorb more and more Theophanies. Its vastness keeps on increasing by the effect of Theophanies so that the boundless Self of Allah is easily contained into it, as Allah says, "Neither the skies nor the earth can contain Me but the heart of a true Momin can." Hazrat Sultan Bahoo says about the heart of Arifeen:

- The heart of an Arif is so clear and vast due to the Theophanies of The Divine Essence and Zikr of Ism-e-Allah Zaat that if the fourteen layers of the earth and skies are kept in it, it would be felt as if a dot is kept in it, like a ...
- ➤ The hearts of Arifeen are more vast than the Rehmat of Allah because the Rehmat of Allah can be contained in the heart but the heart cannot be bounded by the Rehmat. As, the Rehmat of Allah is just The Divine Attention (of Allah towards His creation) while the heart is a Home for Allah. (Kaleed-ul-Tauheed Kalan)

Since the Theophanies are The Divine Disclosures of The Passion of The Essence of Allah, they are meant to grant more and more Closeness of Allah. As the Fuqara get closer to Allah, the intensity of Theophanies increases. But the Ishq of these Fuqara is so intense that despite such intensity of Theophanies, they never want to stay away from Allah. Rather they demand for more. Allah is boundless so His Theophanies are also infinite. The Fuqara are ever asking for more of Allah's Closeness through His Theophanies and Allah is also ever blessing them. As a result, their level of Oneness with Allah is ever raising. Even after the physical life, their spiritual levels keep on increasing in their graves as Sultan Bahoo says:

Meaning: O' Bahoo! Faquers are those who are alive even in their graves.

Meaning: The Friends of Allah whose souls are alive, do not die. Their graves are just a place of seclusion with Allah.



The Statement of Risala Roohi Sharif:

وایثال سلطان الفقر و سیدالکو نین اند_یکے روحِ خاتونِ قیامت (رَضَی الله تعَالی عَنهٔ) ۔ یکے روحِ خواجہ من بصری (رَضَی الله تعَالی عَنهٔ) ۔ یکے روحِ شِخِ ما ، حقیقت الحق ، نومِ طلق ، مشہود علی الحق ، حضرت سید محی الدین عبدالقادر جیلانی محبوب سیحانی (رَضَی الله تعالیٰ عَنهٔ) و یکے روحِ سلطانِ انوار سرالسرمد حضرت پیر عبدالزراق فرز ندِ حضرت پیر دشگیر (قدس سرّهٔ العزیز) و یکے روحِ چشمۂ چشمانِ هاهویت ، سرِّ اسرارِ ذاتِ یاهو فنا فی هو فقیر باهو کیکروحِ چشمۂ چشمانِ هاهویت ، سرِّ اسرارِ ذاتِ یاهو فنا فی هو فقیر باهو دارین مناله بسرُه) و دو روحِ دیگر اولیاء ۔ بحُرمتِ یمنِ ایشال قیامِ دارین مناله بسرُه) و دو روحِ از آشیانی و مدت بر مظاہرِ کشت نخواہند دارین منالم قیام عنوا بدشد ۔ سراسر نظرِ ایشال نورِ وصدت و کیمیا عے عربت بہرکس پر توءِ عنقا عے ایشال افتاد ، نورِ مطاق ساختند ، احتیا ہے بریاضت بہرکس پر توءِ عنقا عے ایشال افتاد ، نورِ مطاق ساختند ، احتیا ہے بریاضت بہرکس پر توءِ عنقا عے ایشال افتاد ، نورِ مطاق ساختند ، احتیا ہے بریاضت و درد اوراد ظاہری طالبان را نه برداختند۔

Meaning: They are the Sultan-ul-Faqr (King of Faqr) and Syed-ul-Kaunain (Lord of all the worlds). One of them is the sacred soul of the Queen of the Doomsday (Hazrat Fatima). One is the sacred soul of Hazrat Hassan of Basra. One is the sacred soul of our Spiritual Leader, The Divine Reality, The Absolute Noor, The Exact Manifestation of The Divine Truth, The Beloved of Allah Hazrat Syed Mohiyuddin Abdul Qadir Jilani. One is the sacred soul of The Sultan of Divine Lights and The Secret of Divine Self Hazrat Pir Abdul Razzaq, who is the son of Hazrat Pir Dastgir (Hazrat Shaikh Abdul Qadir Jilani). One is the soul of The Fountain Head of the Sight of HaHooiyat, The Secret of Secrets of The Divine Essence annihilated in Hoo

Faqeer Bahoo. Two among them are the souls of other Saints. The stability of both the worlds owes to their favour. Unless these two souls manifest in the world of diversity coming out of the abode of Oneness, the Doomsday would not occur. Their sight is The Absolute Noor of Oneness and the alchemy of honour. On whomsoever the reflection of their hidden Reality is cast, his whole being is transformed into the Absolute Noor. They do not need to engage their disciples in the struggle of apparent daily recitals and mystic exercises.

Exegesis: Hazrat Sakhi Sultan Bahoo is now revealing the names of these Sultan-ul-Faqr souls. He is the first person to reveal their names. He knows their names and reality as he himself is included in them. They are Sultan-ul-Faqr because they are accomplished in Faqr and they are the Masters of both the worlds because they are One with Allah. Their short life histories are given.

HAZRAT FATIMA-TUZ-ZAHRA RAZI ALLAH ANHA

Sultan-ul-Faqr first Hazrat Fatima Razi Allah Anha was the beloved daughter of The Holy Prophet. She holds the status of first Sultan-ul-Faqr because her sacred soul is directly created from Noor-e-Mohammad. That is why Faqr i.e. The Divine Union, Vision of Allah and Presence in The Holy Assembly of Prophet Mohammad are granted through her mediation. It is a promise of The Holy Prophet that any prayer or wish asked through her mediation is never left ungranted by Allah, such is the status of belovedness of Hazrat Fatima. It is also her honour that despite being a woman she travelled the most difficult stages of Faqr with such courage and firmness that The Holy Prophet made her the first custodian of the sacred heritage of Faqr. Her perfect devotion and extreme Divine Love took her to the highest

levels of Oneness and Union with Allah. Thus, she was made the Supreme Lady of all the women of Muslim Ummah. The Marifat (*Gnosis*) of Allah and The Divine Vision are possible only through her mediation.

It is written in the 7th chapter of *Tawareekh Aina-e-Tasawwuf* that:

➤ Hazrat Fatima asked The Holy Prophet "Shall I be raised alone on the Doomsday?" He said, "O' beloved daughter! The spiritual education of women will start from you now and all the women of my Ummah who will join your spiritual chain will be raised with you on the Doomsday. Allah has honoured you with this status since eternity. Soon you will be made the custodian of the heritage of Fagr. Then you will have to transfer it to (Imam) Hassan". One month after this Prophet Mohammad transferred treasure of Fagr to Hazrat Fatima by the Grace of Allah in the (Islamic) month of Safar, 11th Hijri. He said to her, "O' Syeda! If anyone belonging to your spiritual chain will recite Draood-e-Ahmadi (Blessings upon The Holy Prophet) with your permission, he (or she) will have the privilege of seeing me". Then he covered Hazrat Fatima's head with green shawl after touching it with his own Holy Self. This shawl was gifted to him by the king of Yemen. Then he said "Bless you Syeda, today Allah has made you the custodian of Fagr." After that Hazrat Fatima passed on the Trust of Fagr to Hazrat Hassan as ordered by The Holy Prophet." (Tawareekh Aina-e-Tasawwuf)

Shaikh Ahmad Sirhandi, commonly known as Hazrat Mujadad Alif Sani, is a unanimously accepted religious scholar by all the sections. He also considers Hazrat Fatima-tuz-Zahra the mediation and channel of reaching The Divine Oneness and Union with Allah. He writes in his letters:

There are two ways to be blessed with Divine Oneness and Union with Allah. One is of Prophethood, only the Prophets

of Allah can find The Divine Oneness and Union directly through this way without any mediation. It ended upon The Holy Prophet. The other way is of Sainthood. The followers of this way find The Divine Oneness and Union with Allah through mediation and source. This group comprises of Qutbs, Abdals, Autads and Saints. The source and mediation of this way is the esteemed self of Hazrat Ali and this way is directly related to him. Prophet Mohammad heads him in this way. Hazrat Fatima, Hazrat Imam Hassan and Hazrat Imam Hussain are united in oneness with him in this status." (Letter no. 123 from Maktubat-e-Imam Rabbani)

The statement of Hazrat Mujadad Alif Sani that Hazrat Ali, Hazrat Fatima, Hazrat Imam Hassan and Hazrat Imam Hussain are united and one as regards their level in Faqr is endorsed and explained by the following statements of Hazrat Sakhi Sultan Bahoo about these honourable members of the Sacred Family of The Holy Prophet. He says:

- Hazrat Ali got Fagr from The Holy Prophet. (Ain-ul-Fagr)
- Hazrat Fatima was born of and nourished with Faqr. She held Faqr and only through her mediation a Seeker can reach Faqr. (Jamay-ul Asrar)
- Hazrat Imam Hassan and Hussain were blessed with extreme perfection and excellence in الْفَقْرُ فَخُرِى (Faqr is my pride). (Mahak-ul-Faqr Kalan)

These statements prove that these four honourable personalities held similar and equal status in Faqr which is the Spiritual Union and Oneness with Allah and His beloved Prophet, hence they are united in Oneness. Prophet Mohammad has complete authority over Faqr. He said

Meaning: Faqr is my Pride and Faqr is from me.

The person who acquires Faqr from him, spiritually unites with his Noor of Oneness with Allah (*Noor-e-Wahdat*) and becomes one with him. When Hazrat Fatima acquired Faqr from The Holy Prophet, he said about her:

- Fatima is from me.
- ➤ Hazrat Maswar Bin Makhrama related that Prophet Mohammad said, "Certainly! Fatima is a part of my body (and soul), whatever hurts her, hurts me in fact." (Muslim, Nisai)
- ➤ Hazrat Maswar Bin Makhrama related that Prophet Mohammad said, "No doubt Fatima is my part, whoever makes her happy actually makes me happy and whoever hurts her in fact hurts me". (Imam Ahmed, Hakim)
- ➤ Hazrat Ali narrates that Prophet Mohammad said to Syeda Fatima, "No doubt! Allah is displeased when you are displeased and Allah is pleased when you are pleased."

 (Hakim, Tibrani)
- Hazrat Ayesha said, "I have not seen anyone resembling The Holy Prophet more than Syeda Fatima in habits, attributes, manners and etiquettes."

Hazrat Fatima, the youngest daughter of The Holy Prophet and Hazrat Khadija was born five years before he was granted the Prophethood. It was the time when The Holy Prophet used to spend most of his time in the solitude of cave of Hira, meditating about his Creator. Syeda Fatima was naturally very intelligent. She also liked solitude and never indulged in worldly affairs. Since childhood, she had no attraction for playing with other children, fancy clothes or other pleasures of this material world. She was engrossed in The Divine Love since her younger age. She used to ask her holy parents, "Can we see our Allah who has created us and all the worlds". The Holy Prophet, keeping in view her Love and curiosity about Allah, used to tell her about Him. In this way, she started having spiritual education and knowledge of the Marifat of Allah directly from the Prophet of Allah who is the fountain head of knowledge and righteousness.

Allah had blessed her with extreme intelligence, she remembered and understood completely whatever she heard from her holy father.

In 2nd Hijri, she was married to Hazrat Ali. She was a mirror image of The Holy Prophet and was blessed with extreme piety, great endurance and submissiveness towards Allah. Hazrat Ali was not sound financially but Hazrat Fatima never complained or demanded anything from him. Inspite of the fact that she held the status of the Queen of all the Muslims and was the daughter of The Prophet who is the Master of both the worlds, she did all the house hold tasks by herself. She got blisters on her hands while grinding the millstone, her clothes got dirty while cleaning the house but she happily resigned to the Will of Allah even in the worst situations of life, hence Allah was also completely pleased with her.

Despite such hard life, she was extremely devoted to prayers. After completing house hold chores she spent all her time in prayers, recitation of The Holy Quran and Zikr of Allah's Name. Hazrat Imam Hassan said, "I saw my sacred mother praying day and night. She wept for Allah, completely absorbed in His Divine Love but never asked anything for her ownself". Hazrat Ali once said, "I often see that Fatima is cooking food and invoking Allah's Name as well, grinding millstone and reciting the verses of The Holy Quran also."

Usually she had no money or any material objects that she could give as charity, still she was so generous that she never returned any beggar empty handed. Once she sold her shawl to help a newly convert Muslim.

Although, she was completely engrossed in The Divine Love and love of The Holy Prophet, yet she never neglected her duties as a wife and a mother. She fulfilled all her duties perfectly and in the best way. It was because of her best upbringing that Hazrat Imam Hassan and Hussain reached the highest status of Faqr. She induced in them The Divine Love and indifference to the worldly pleasures since childhood. In short, the way she fulfilled all her responsibilities regarding her religious as well as worldly affairs and kept perfect balance between them, it was not possible for any other man or woman to do so. Her holyself is the best model for the Muslim women. Following her footsteps all the Muslim women can travel on the path of Faqr and reach Allah while keeping their worldly life in balance too. Once The Holy Prophet asked her, "O' my beloved daughter what are the characteristics of a Muslim woman?" she replied, "Respected father, she should always obey Allah and His Prophet, be kind to her children, hide her beauty, neither she should see strangers nor strangers should see her."

She loved and obeyed The Holy Prophet to such an extent that she became his perfect and exact reflection. He also loved Hazrat Fatima more than anyone else. Whenever she came to meet him, he used to stand up to greet her and let her sit at his own place. Whenever The Holy Prophet went out of Madina, first he used to meet Hazrat Fatima and then set on his journey and when he returned, he wanted to see her first and then went to his own house. Certainly this shows her belovedness and highest status near Allah and His Prophet. Once The Holy Prophet stated the grandeur of Hazrat Fatima in these words, "On the Doomsday, my daughter Fatima will be raised with such grace and grandeur that she will be wearing a gown of honour that will have been washed by the water of eternal life. All the creations will be amazed to see her grace. Then she will be dressed up in the clothes of Paradise which will consist of thousands of heavenly flares and on each flare it will be written, "Take the beloved daughter of Mohammad to the heaven with great honour, perfect grace and tremendous splendour."

When The Holy Prophet passed away Hazrat Fatima was so much grieved that she prayed, "O' Allah! Let the soul of Fatima join the soul of Mohammad. Let my heart be contented by the privilege of seeing him. O' Allah! Let me be forgiven on the Doomsday through his intercession, do not let me among the deprived ones." It is narrated in all the books of Hadiths and biographies of The Holy Prophet that after his death no one ever saw Hazrat Fatima smiling. Only after six months of The Holy Prophet's death, she also left this material world and met her beloved father in the Heaven of Allah's ultimate Nearness on 3rd Ramazan, 11th Hijri, at the age of twenty nine years only. Before her death she called Hazrat Asma bint-e-Amees and said to her, "During my last ablution do not take any help from anyone except my husband and take complete care of my veil during funeral and burial and do not let much crowd gather around." Hazrat Fatima died in the night and was buried on the same night. Her tomb is in Jannat-ul-Baqee⁸⁵.

HAZRAT HASSAN OF BASRA

The second Sultan-ul-Faqr Hazrat Hassan of Basra was the first person after the Sacred Family of Prophet Mohammad who was bestowed the extreme status of Faqr. He got the Khirqah⁸⁶ of Khilafat⁸⁷ from Hazrat Ali who also passed on The Divine Trust of Faqr to him. So he is the medium who transferred the Faqr of The Holy Prophet from the Sacred Family of The Prophet to the Ummah.

His name was Hassan and patronymic was Abu Mohammad, Abu Saeed, Abu Nasar and Abu Ali. His father's name was Yasar who was a freed slave of Hazrat Zaid Bin Sabit. His mother's name was Khaira and she was the maid of The Holy Prophet's venerable wife Hazrat Umm-e-Salma. Hazrat Hassan of Basra

⁸⁵ A graveyard in Madina

⁸⁶ A Cloak given by the Murshid to his Successor as a symbol of Succession

⁸⁷ Spiritual Succession. When a Murshid grants spiritual powers and permission to his selected disciples to take further disciples under their bayat and guide them using the spiritual powers then it is said that he has granted them the Khilafat.

was brought up by Hazrat Umm-e-Salma and she was also his foster mother.

Hazrat Hassan of Basra was born in the caliphate of Hazrat Umar in 21st Hijri, in Madina. Since birth he had an enlightened beauty, when he was brought to Hazrat Umar he said, "Name him Hassan as he is very beautiful". Hazrat Umar also prayed for him, "Oh Allah! Bless him with the perfect knowledge of Islam and make him beloved among the people". This pray was granted and Hazrat Hassan acquired the highest status in Faqr and the perfect knowledge of Islam.

Hazrat Hassan of Basra was brought up and educated among the Sacred Companions of The Holy Prophet. He gained the outward as well as the actual intrinsic knowledge of Islam from these Companions, specially from Hazrat Ali, Hazrat Umar Farooq, Hazrat Usman Ghani, Hazrat Ans bin Malik and also from Hazrat Hassan Mujtaba and Hazrat Imam Hanfia. He used to say, "I have had the privilege of seeing and meeting 130 Sacred Companions of The Holy Prophet, among them seventy were those who had fought the battle of Bader". So his status is the highest amongst the Tabi'een⁸⁸.

Hazrat Hassan of Basra took bayat at the hand of Hazrat Ali and also got cloak of Khilafat from him. Hazrat Ali gave him the special cloak and turban which were granted to him by The Holy Prophet and blessed him with the complete knowledge of Divine Secrets. Hazrat Ali also passed him the Trust of Faqr and taught him the real method of invocation of Kalma Tayyaba as Prophet Mohammad had instructed him i.e. through negation of one's ownself (*Nafi*) and verification by heart of presence of The Divine Self (*Asbaat*). Then through him this (*spiritual*) method of invocation of Kalma was introduced in the whole world (*of Islam*). (Sair-ul-Aquiya, Sair-ul-Aqtab)

⁸⁸ Respected persons who have seen and met the Sacred Companions of The Holy Prophet

After getting The Divine Trust of Faqr and reaching the status of Insan-e-Kamil, Hazrat Hassan established a grand system of spiritual chains and mystic ways which was introduced and spread in the whole world for gaining the Marifat, Recognition and Nearness of Allah. This system still exists and is followed to reach close to Allah. All the spiritual orders and ways, whether it be Qadria or Soharwardia, Chishtia or Nizamia, Rifaaiya or Shazlia, Al-Maghribia or Kalabia, trace back their spiritual lineage to Hazrat Hassan and through him every order reaches Hazrat Ali, except the Naqshbandi way which reaches Hazrat Abu Bakar Siddique through Hazrat Salman Farsi.

Hazrat Hassan is considered the Leader in the field of exegesis of Quran and Hadith. He was not only accomplished in all the branches of religious knowledge but was also highly devoted towards prayers and mystic exercises. He used to fast for seven consecutive days. It is related that he never remained without ablution. The fear of Allah overwhelmed him so much that he was always seen weeping. He mostly lived in seclusion and except delivering sermon once a week, did not meet people or attend gatherings.

His sermons were usually about the diseases of nafs, wrongdoings of people, lustful wishes and temptations of inner self which prevent a Muslim from reaching close to Allah. A large number of people gathered to listen his sermons who also included the scholars and Saints of that time. Hazrat Rabia Basri, a great Saintly woman, also attended his sermons and gained spiritual knowledge from him. Hazrat Imam Baqir used to say, "Hassan's speech is like the speech of Prophets". Hazrat Bilal Bin Abi Barda used to say, "I haven't seen anyone resembling the Sacred Companions of The Holy Prophet more than Hassan of Basra."

Once someone asked a Saint, "Why Hazrat Hassan is superior to us?" He answered, "Everyone of you needs his knowledge but he does not need anyone except Allah." (Azala-tul-Khulafa, Volume-3)

Hazrat Hassan granted Khilafat to many of his disciples but the most famous are Shaikh Abdul Wahid Bin Zaid and Shaikh Habib Ajmi. Fourteen orders of Mysticism started from these two disciples of Hazrat Hassan. Five orders i.e. Zaidia, Ayyazia, Adhmia, Hibiria and Chishtia started from Hazrat Shaikh Abdul Wahid Bin Zaid and nine orders i.e. Ajmia, Taifooria, Karkhia, Saqtia, Junaidia, Gazronia, Toosia, Soharwardia and Firdausia originated from Shaikh Habib Ajmi. Hazrat Hassan passed on The Divine Trust of Faqr to Shaikh Habib Ajmi.

Hazrat Hassan of Basra died on Friday, 4th of Muharram in 111 Hijri (8th April 729 A.D) during the reign of Hashim Bin Abdul Malik Bin Marwan. His tomb is in Basra.

GHAUS-UL-AZAM HAZRAT SHAIKH ABDUL QADIR JILANI

The third Sultan-ul-Faqr status is adorned by the beloved soul of the Leader of all the Mystics, Saints and Friends of Allah, Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. His grandeur and splendour in the world of Sufism and Faqr does not require any introduction, as his dignity and honour is brighter than sun and his marvels and virtues are countless.

Hazrat Shaikh Abdul Qadir Jilani was born on Friday, the first of Ramazan in 470 Hijri (1078 A.D). His lineage goes back to Prophet Mohammad from paternal as well as maternal side. His father Hazrat Abu Saleh Musa Jangi was a Hassani Syed⁸⁹ and his mother Umm-ul-Khair was a Hussaini Syed. He got the heritage of Faqr from Prophet Mohammad through his blood as well as soul. He was the complete manifestation of The Mohammadan Reality. All the virtues and attributes of The Holy

⁸⁹ The Descendants of The Holy Prophet who are the progeny of Hazrat Ali and Hazrat Fatima.

Prophet were evident from Hazrat Shaikh Abdul Oadir Jilani. The grandeur of his Divine status was visible since his birth.

His son Hazrat Shaikh Abdul Razzaq Jilani stated that once his father Shaikh Abdul Qadir Jilani was asked that when did he come to know that he had got the status of Beloved Friend of Allah? He answered, "When I was ten years old I used to go to a religious school. On the way I used to see angels around me. When I reached the school I used to hear them saying, "Let the Beloved Friend of Allah sit, leave place for him." When this happened many times, I was assured that Allah has blessed me with the honourable status of His Friend."

Although, Hazrat Shaikh Abdul Qadir Jilani was well aware of his grand status, yet he went through hard mystic struggle and devoted himself to unbearable endeavours to break the veil of nafs completely to reach closest to Allah and attain the highest degree of Oneness with Him. No other Sufi or Saint has the courage to go through such hardships and endeavours as he had gone through only for Allah. That is why his foot is on the neck of every Saint i.e. he is the King and Leader of all the Saints and Sufis and has got an unmatched and unparalleled status among them. His grand status is undoubtedly accepted by the whole spiritual world of Mysticism and Faqr. All the Saints and Sufis obey him and seek spiritual guidance and beneficence from him, whether they are jins or humans.

Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani had learnt eighteen chapters of The Holy Quran in the womb of his mother. At the age of four, his preliminary education started. By the age of ten, he had full command over all the basic branches of knowledge. For further education he went to Baghdad in 488 Hijri and got admission in Madrassah⁹⁰ Nizamia. Hazrat Abu Saeed Mubarik Makhzoomi was his Spiritual Guide and Murshid

⁹⁰ Religious Institute

from whom he got the cloak of Khilafat and The Trust of Faqr. He got excellence in all the branches of religious knowledge like the exegesis of Quran, Islamic laws and jurisprudence, knowledge of Hadith, Mysticism, Faqr and much more.

He had to face very arduous conditions during his early stay in Baghdad. He could not adopt any means of earning because he was so much busy in getting education. Meanwhile a famine broke out in Baghdad. He either lived without food for most of the days or ate weeds and herbs grown on the bank of river Dajla. He neither had any place to live nor extra clothes to change. A robe of course cloth and a small turban were his only dress. He used to spend the day in Mudrassah and at night he used to go to the jungle where bare earth was his bed and bricks were his pillow. Rain, storm, severe cold or hot weather, he was indifferent to everything around him. His only concern was his search for The Divine Reality. He used to wander barefooted in the jungle, absorbed in his craze for his Beloved Allah, forgetting everything else. His only pleasure was in getting education about the true religion and seeking Closeness of Allah.

In Eight years (from 488 H to 496 H) Shaikh Abdul Qadir Jilani got perfect command over all the branches of knowledge. Afterwards he devoted himself to mystic exercises. For the next twenty five years (496 H to 521 H) he went through such hardships and endeavours that are unbearable even for a person of the strongest nerves. He states, "If a mountain had to suffer the hardships that I have gone through, it would have burst. When troubles and afflictions attacked me and became unbearable for me, I used to lay down on earth and start reciting the verse:

Meaning: Certainly there is ease with every hardship, there is ease with every hardship. (Alam-Nashrah-5,6)

The recitation of this verse gave satisfaction to my heart and when I rose up from the earth, all my pain had gone."

Once, during a sermon he said, "I had been wandering in the forests and wilderness of Iraq for twenty five years. I offered the Fajar (morning) prayer with the ablution of Isha (night) prayer and continued this practice for forty years. For fifteen years I had been reciting the whole Quran in the Isha prayer standing on one leg. I had often spent thirty to forty days without eating or drinking anything".

After twenty five years of very hard mystic devotions and exercises Hazrat Shaikh Abdul Qadir Jilani attained such heights of Closeness and Oneness with Allah that no one can even imagine. Now it became his obligation to persuade and guide people on the way to Allah. In 521 Hijri he came back to Baghdad and held the Throne of Spiritual Guidance and Persuasion on the command of The Holy Prophet. He started giving spiritual guidance and knowledge to people through sermons. His sermons were so thought provoking and effective that a large number of people were attracted to attend them. Common people, scholars, Saints and Sufis of that time came to listen his sermons. He devoted the last forty years of his life guiding the people on the way to Allah. During the sermons, effects of Theophanies was visible from his sacred self. Sometimes his voice rose very high and face became red. It became impossible for common people to tolerate the intensity of the Theophanies manifesting from his holy self, some of them even lost their senses in severe ecstatic state.

One day during sermon, while being in the state of deep Divine engrossment, he announced by the Will of Allah:

Meaning: My foot is over the neck of every Saint.

At once his grand status was announced in the whole universe and every Saint, whether living or dead or yet to come in this world, was ordered to obey him. The Saints, Sufis and Friends of Allah who were physically present in that gathering bowed their heads in the obedience of this order while those who were not present there obeyed it spiritually. The souls of the Saints who had left this world and who were about to come in this world obeyed this order in the world of souls. In this way each and every Saint accepted his superiority over him with heart and soul. Even the Saints in the world of jins joined this obedience. This statement and its unanimous acceptance by all the Saints are frequently quoted in all the books written on his marvellous personality.

Many miracles of Ghaus-ul-Azam are stated in his biographies but his greatest miracle is the revival of Islam in its true and original form as it was brought and taught by The Holy Prophet. His sermons, lectures, teachings, books, personal meetings with devotees and all his struggle revolved around the revival of Islam with its true essence. That is why he is entitled as Mohiyuddin which means "Reviver of the religion".

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani put an end to all the schismatic sections and false spiritual orders through his marvellous knowledge of the true Islam and his unparalleled authority in the spiritual as well as the physical world. All the actual and real spiritual orders which started from Hazrat Ali and spread through Hazrat Hassan of Basra, again united and gathered in the sacred self of Hazrat Shaikh Abdul Qadir Jilani. He reconstructed the system of spiritual orders, leaving out the wrong innovations and schisms which had developed in them with the passage of time and had deshaped them. Four spiritual orders then originated from him i.e. Qadri, Chishti, Soharwardi and Naqshbandi. Qadri Order is headed by his own self while the

other three orders are headed by Saints⁹¹ who had got beneficence from him. His Qadri Order is superior to all other orders just as he is superior to all the other Saints. It is rightly said that:

Meaning: Ghaus-ul-Azam has got the same status among the Saints as Prophet Mohammad has among the Prophets.

Shah Wali Allah Muhadath Dehlwi describes his grandeur in his book "Hama'at", which is a complete history of Mysticism, in these words:

After Hazrat Ali starts a series of sacred Sufis and Saints, the most powerful and superior to all the Saints and the one who travelled the mystic path with utmost excellence through the actual Awaisi way⁹² is Shaikh Abdul Qadir Jilani. That is why it is said about him that he is as powerful in his grave as he was when alive. (Hama'at)

Once someone asked Hazrat Shaikh Abdul Qadir Jilani about the difference between the follower of his spiritual way and the follower of other ways? He answered:

Meaning: "An egg (disciple at initial stage) of mine is equal to thousand birds of others and is matchless."

He still spiritually trains the disciples and followers of the Sarwari Qadri Order himself first and then hands them over to

⁹¹ The Spiritual leader of Chishti Order is Hazrat Moeenuddin Chishti, Soharwardi Order is led by Hazrat Shaikh Shahabuddin Soharwardi and Naqshbandi Order is led by Hazrat Bahauddin Naqshband

⁹² The spiritual way in which a Seeker is directly benefitted by The Holy Prophet without any medium

the alive Murshid of this order. Hazrat Sakhi Sultan Bahoo considers him his real Murshid and Divine Guide.

Due to the most supreme status of Ghaus-ul-Azam in Faqr and Spirituality, The Holy Prophet has blessed him with complete authority over Faqr. Without his permission and approval no one can acquire Faqr and Saintliness.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo states his grandeur in these words:

Everyone who is blessed with the honour of saintliness, mysticism, righteousness and the status of Dervish, Ghaus or Qutb found this honour from the celestial court of Hazrat Shaikh Abdul Qadir Jilani because he has got complete command over both the worlds. Whoever disapproves his grand status is cursed and rejected by Allah like the depraved Satan. Every true Muslim of the Ummah of The Holy Prophet who is or was a real Momin, Saint, Sufi, Ghaus, or a Qutb is a disciple of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. No one amongst them is out of his discipleship. Whoever turns away from his discipleship can never have the Gnosis and Recognition of Allah. (Mahak-ul-Faqr Kalan)

Hazrat Bahauddin Naqshband says:

Meaning: Ghaus-ul-Azam Shaikh Abdul Qadir Jilani is the King of both the worlds and the Leader of the progeny of Adam. All the humans, angels and jins bow to his glory.

He has written many books for the guidance of the Seekers of Allah. The most famous are:

- 1. Al-Fateh Rabbani
- 2. Futooh-ul-Ghaib
- 3. Sir'rul Asrar
- 4. Risala Al-Ghausia
- 5. Ghunyat-ul-Talibeen
- 6. Dewan-e-Ghausia (Persian poetry)

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani died at the age of ninety one years on 11th Rabi-us-Sani in 561 H, in Baghdad. He passed on The Trust of Faqr to his son Hazrat Shaikh Abdul Razzaq Jilani who holds the status of fourth Sultan-ul-Faqr.

The tomb of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani is in Baghdad.

HAZRAT SHAIKH ABDUL RAZZAQ JILANI

The Fourth Sultan-ul-Faqr Hazrat Shaikh Abdul Razzaq Jilani was the son of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. He was blessed with the Faqr of Ghaus-ul-Azam through blood as well as soul. Ghaus-ul-Azam Shaikh Abdul Qadir Jilani transferred all his spiritual knowledge and powers to his son, so he was the mirror image of his father.

Hazrat Shaikh Abdul Razzaq was born in 528 H (1133 A.D) in Baghdad. He was not only brought up by the King of Faqr Hazrat Ghaus-ul-Azam but also got religious and spiritual education, persuasion and guidance from him. He also benefited from the other scholars of his time.

Allama Ibn-e-Najjar writes about him, "He got the knowledge of Hadith from his father and also from a very learned group of scholars. He also acquired much knowledge due to his own intellect and hard work." Since he was a great jurist and scholar of Hadith, he was granted the title of "Tajuddin" meaning "The Crown of Religion".

Humility, endurance, morality, modesty and dignity were some of his prominent attributes. He was also known for his piety, virtuous deeds, abstinence and mysticism. He usually liked solitude and spent most of his time in prayers and invocations. He only met people for delivering sermons and lectures. A large number of people benefited from him and many of them became great scholars and perfect mystics. Hafiz Ammaduddin Ibn-e-Katheer writes, "Hazrat Pir Abdul Razzaq was a perfectly accomplished mystic, ascetic and pious man. No one among the children of Hazrat Shaikh Abdul Qadir Jilani was as learned and accomplished as him. He renounced all the worldly riches and rejected the offers of high posts and ranks. He was least interested in worldly pleasures and always prepared himself for the hereafter. He listened and learned Hadith from many scholars and many people learned Hadith from him."

A tradition of Hazrat Abu Zura'a Zahir Bin Al-Muqqadas Al-Dari is written in "Bahjat-ul-Asrar93" about the great love of Shaikh Abdul Razzaq Jilani with Allah Almighty and his grand status of Divine Propinquity. He states that once he was present in the gathering of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. During the sermon Ghaus-ul-Azam said, "Today, few such people are present in this gathering who live across the mountain of Qa'f Qudas. Their steps are in the air, their cloaks and the crowns are burning due to the extreme fire of Divine Passion." Shaikh Abdul Razzaq was sitting close to the chair of Ghaus-ul-Azam, when he listened these words he rose his head and gazed at the sky, in a moment his cloak and turban started burning and he fainted. Hazrat Ghaus-ul-Azam put out the fire with his hands saying, "O' Abdul Razzaq! You are also one of them". Abu

⁹³ A book on the marvels of Hazrat Shaikh Abdul Qadir Jilani written by Imam Abul Hassan Shantufi Shafii

Zura'a says, "After the sermon I asked Shaikh Abdul Razzaq about the incident. He told that when he gazed at the sky, he saw some celestial spiritual people in the air whose cloaks and turbans were blazing with the extreme fire of Divine Passion and they were circling and dancing in the air, they were thundering like clouds with the ache of Divine Love. Seeing them, he also felt the same."

Shaikh Abdul Razzaq Jilani passed on The Divine Trust of Faqr to his grandson Shaikh Abdul Jabbar Jilani.

There is a contradiction in the date of his death. Some has written Shawal, 603 Hijri while some say that it is Rabi-ul-Awal, 571Hijri. His tomb is besides the tomb of Imam Ahmad Bin Humble near Baab-e-Harm in Baghdad. Both these tombs have become extinct due to the flow of river Dajla.

Hazrat Shaikh Abdul Razzaq has also written a book "Jala'al-Khawatir".

The life history of fifth Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo is given in the beginning of the book.

Many people raise objections that why only seven of the sacred souls are crowned as Sultan-ul-Faqr and why the Sacred Companions and other respected Saints are not included amongst them. My Murshid Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman has discussed this issue in his book "Shams-ul-Fuqara". This extract is copied down as it is from the English version "Shams-ul-Fuqara" titled as "Sultan Bahoo-The Life and Teachings".

People usually raise an objection that in Risala Roohi Sharif, (among all the Saints of the world) only seven sacred souls are honoured with the glorious levels of "Sultan-ul-Faqr" and Syedul-Kaunain. Why the Sacred Companions of The Holy Prophet, Sacred Imams (Hazrat Imam Hassan and Hussain) and the other eminent Friends of Allah have not been included among them. We try to answer this objection through an example that there are several fields of skills and specializations and there is no comparison between one field and the other. For example, somebody excels in Economics and Accounting but the other has knack in Physics, Chemistry, Biology and Botany. Some have perfection in cricket and hockey and the others are experts in journalism, calligraphy etc. It means, in every field there are specialists and the men of perfection and every man possesses a special skill. So the experts of different skills have no comparison and competition with each other. For instance, it cannot be decided that who is better between a doctor and a player.

Similarly, in the spiritual world there are many fields of specializations and different kinds of ranks and marvels. Some mystics are famous for truth, some for gratitude, some for their justice and self accountability. Some are famous for their modesty, worship, adoration, patience, renunciation, mystic struggles and some for delivering their spiritual beneficence and generosity. Hence, among the Prophets Hazrat Isa (Christ) was Zahid-ul-Basher (the best worshipper), Hazrat Dawood (David) was Abdul Basher (the best slave of Allah) and Hazrat Ayub was the Asbar-ul-Basher (the best person for showing patience). It means every Prophet was a person of perfection regarding some special inner quality.

Similarly, "Faqr" is a special spiritual rank and a marvel. There is neither any marvel nor any rank equivalent to it. This Divine Treasure was granted by Allah exclusively to Prophet Mohammad. No Prophet or Messenger of Allah is a peer in status to The Holy Prophet as regards Faqr. That is why, he took pride only in Faqr. Due to Faqr he is exalted, distinguished and eminent among all the Prophets and Messengers. It is worth considering that he is comprehensive of all the outward and inward marvels. Yet, he was neither proud of his bravery, chivalry, generosity, piety, patience, renunciation, trust in Allah, nor of his

eloquence and rhetoric, but he expressed his pride only in "Faqr." It means that Faqr is his real asset and legacy.

There are countless inward attributes like truth, loyalty, justice, accountability of nafs, modesty, piety, patience, gratitude, submission, fear of Allah, generosity, kindness, knowledge, bravery, affection etc. All of these have different ranks and levels but "Faqr" is the most superior and elevated. Rather, it should be said that Faqr encompasses all of them and is the fountain head of all these virtuous attributes.

Now, let us discuss the objections raised by some ignorant people who have no spiritual insight. They object that:

- 1. Why Hazrat Ali is not included among these sacred personalities, who is the Baab-e-Faqr (*The Door to Faqr*) and Imam-ul-Faqr (*The Leader of Faqr*). He is also the Imam of the Qadri, Chishti and Soherwardi chains and these chains connect to The Holy Prophet through him. Has The Divine Trust of Faqr not been transferred to him?
- 2. Has 'Faqr' not been transferred to the Leader of the truthful people Hazrat Abu Bakar Siddique, who is Prophet Mohammad's friend of the cave and through whom the Naqshbandi chain reaches The Holy Prophet.
- 3. Has it not been transferred to the other two pious caliphs Hazrat Umar and Hazrat Usman?
- 4. Has the legacy of Faqr of The Holy Prophet not been granted to the Leaders of the Lovers of Allah, Hazrat Imam Hussain and Hazrat Imam Hassan?
- 5. Has Faqr not been granted to the other Sacred Companions of The Holy Prophet, who are the most exalted persons of the Ummah?
- 6. Have all the interpreters of Islamic law and other sacred Saints among the Ummah not been given Faqr?

The answer of these objections has already been given by Sultanul-Arifeen Hazrat Sakhi Sultan Bahoo in his writings. We shall quote his words to answer the objections

FAQR AND THE FOUR RASHIDUN CALIPHS

Sultan Bahoo states that there are four Spiritual Leaders.

Meaning: From The Holy Prophet, Hazrat Abu Bakar Siddique got the attribute of truthfulness, Hazrat Umer got justice, Hazrat Usman got modesty and Hazrat Ali got Faqr. (Ain-ul-Faqr, Mahak-ul-Faqr Kalan)

He further says:

The Seeker must recognize his four Spiritual Leaders. First is Hazrat Abu Bakar Siddique who is the leader of the truthful ones. Second is Hazrat Umer, the leader of the just people. Third is Hazrat Usman Ghani, the leader of possessors of modesty and fourth, the leader of Fuqara is Hazrat Ali. (Jamay-ul-Asrar)

Hazrat Sakhi Sultan Bahoo is clearly stating in the above given extracts that the asset and legacy of The Holy Prophet 'Faqr' was transferred to Hazrat Ali. He is The Door to Faqr and the one who transfers Faqr ahead. Hazrat Abu Bakar Siddique, Hazrat Umer Farooq and Hazrat Usman Ghani received the highest levels of truthfulness, justice and modesty respectively.

Sultan Bahoo exclaims that the Seeker of Allah should be like Hazrat Abu Bakar in truthfulness. In justice and accountability of nafs he should follow Hazrat Umar Farooq. In modesty, he should follow the footsteps of Hazrat Usman and as regards Faqr, he should be on the footsteps of Hazrat Ali. If these four levels are not acquired with balance, the rank of Faqr is not gained with perfection. Sultan Bahoo called them four Spiritual Leaders because Faqr is accomplished in the inward by the attention of all four. However, the Door to Faqr is only Hazrat Ali. The event of the bayat of Sultan Bahoo, which he has narrated in his several books, will endorse what is the importance of the spiritual attention of these four Leaders in Faqr. He states that:

> One day, engrossed in Allah's Vision, he was wandering in the suburbs of Shorkot. Suddenly an extremely honorable and dignified rider appeared who held his hand and affectionately said, "I am Ali bin Abu Talib." Sultan Bahoo was young of age, not of intellect. He at once recognized Hazrat Ali and was about to sacrifice himself upon him. Hazrat Ali said, "Son! Today you are summoned in the court of The Holy Prophet." In a moment, Sultan Bahoo found himself in the Assembly of The Holy Prophet. Hazrat Abu Bakar Siddique, Hazrat Umar, Hazrat Usman and the Sacred Family of The Holy Prophet were also present there. First of all, Hazrat Abu Bakar Siddique met him and blessed him with his spiritual attention and left the court, then Hazrat Umar and Hazrat Usman blessed him with their attention and left the court. Then, only The Holy Prophet and his Sacred Family Members were left there. Sultan Bahoo says that he thought that The Holy Prophet would ask him to take bayat upon the hands of Hazrat Ali, but he spread both his own hands towards him and ordered, "Hold my hands" and took bayat from him upon both his sacred hands. Sultan Bahoo says, "When The Holy Prophet persuaded me the Kalma once, all the veils of stations and stages لَا اللَّهُ مُحَمَّدٌ رَّسُوْلُ اللَّهِ were removed. The pre-existence and the eternity became equal for me. After persuasion from The Holy Prophet, Hazrat Bibi Fatima-tuz-Zahra honoured me by saying, "You are my son." I kissed the feet of Hazrat Imam Hassan and Hussain and entered the circle of their slavery. (Manaqib-e-Sultani)

After reading this extract of Sultan Bahoo the objection that the four Righteous Caliphs are not mentioned at the status of Sultanul-Faqr, should be removed. It should also be understood that Faqr is not accomplished without the attention of the four Spiritual Leaders i.e. Hazrat Abu Bakar Siddique, Hazrat Umer, Hazrat Usman and Hazrat Ali.

FAQR AND THE SACRED FAMILY OF THE HOLY PROPHET

Shaikh Ahmad Sirhandi Hazrat Mujjadad Alif Sani says:

There are two ways to be blessed with Divine Oneness and Union with Allah. One is of Prophethood, only the Prophets of Allah can find The Divine Oneness and Union directly through this way without any mediation. It ended upon The Holy Prophet. The other way is of Sainthood. The followers of this way find The Divine Oneness and Union with Allah through mediation and source. This group comprises of Qutbs, Abdals, Autads and Saints. The source and mediation of this way is the esteemed self of Hazrat Ali and this way is directly related to him. Prophet Mohammad heads him in this way. Hazrat Fatima, Hazrat Imam Hassan and Hazrat Imam Hussain are united in oneness with him in this status." (Letter no. 123 from Maktubat-e-Imam Rabbani)

Hazrat Sakhi Sultan Bahoo describes this fact in these words:

- ➤ Hazrat Ali found Faqr from The Holy Prophet. (Ain-ul-Faqr, Mahak-ul-Faqr Kalan)
- Prophet Mohammad conferred Faqr upon Hazrat Ali. (Jamayul-Asrar)
- The Spiritual Leader of Fugara is Hazrat Ali. (Jamay-ul-Asrar)

The intellectuals translate the Hadith of The Holy Prophet النَّا مَدِينَةُ الْعِلْمِ وَ عَلِيْ بَالُهُا as: "I am the city of knowledge and Ali is its door", but Sultan Bahoo describes its meaning as "I am the city of 'Faqr' and Ali is its door." That is why, Hazrat Ali is also remembered with the title of "The Door to Faqr."

The Queen of the Universe Hazrat Fatima-tuz-Zahra has already been discussed as Sultan-ul-Faqr. Sultan Bahoo says in *Jamay-ul-Asrar*:

➤ Hazrat Fatima was brought up in Faqr, nourished by Faqr and she possessed Faqr. Whoever reaches Faqr, reaches by her source only.

He says about the Sacred Imams Hazrat Hassan and Hussain:

Faqr-o-Fakhari (Faqr is my pride) is possessed by the sacred Imams Hazrat Imam Hassan and Hazrat Imam Hussain, who are the beloveds of The Holy Prophet and Hazrat Fatima. (Mahak-ul-Faqr Kalan)

The above mentioned extracts clarify that as regards the status of perfection in Faqr Fana Fillah Baqa Billah, these four sacred personalities Hazrat Ali, Hazrat Fatima, Hazrat Imam Hassan and Hazrat Imam Hussain cannot be differentiated from one another. They are one, same and unified, as all of them are annihilated in The Oneness of Allah, so they have become One. Unless the Seeker of Allah has the same perception about the status of these four personalities, he cannot find even the fragrance of Faqr.

FAQR AND THE SACRED COMPANIONS OF THE HOLY PROPHET

Did all the Sacred Companions of The Holy Prophet receive the blessing of Faqr? Answering this question Hazrat Sakhi Sultan Bahoo says: Above mentioned extract clarifies the fact that the Sacred Companions gained the blessing of Faqr according to their levels respectively. Afterwards, this blessing was conferred upon Ghausul-Azam Hazrat Abdul Qadir Jilani, Hazrat Imam Abu Hanifa and Hazrat Rabia Basri. So, the objection that whether the Sacred Companions, mystics or religious jurists have found Faqr or not, is answered through this piece of writing of Sultan Bahoo. One more piece of writing is presented below to answer the objections more clearly.

The belief of Hazrat Sakhi Sultan Bahoo, as described in his book "Kaleed-ul-Tauheed Kalan", is:

- ➤ Know! Nobody can reach the spiritual levels mentioned below. If somebody claims to approach these levels then he is surely a liar, conjurer and a fraud mentor. These special six levels are:
- 1. The verses of The Holy Quran are never revealed upon anybody else except The Holy Prophet.
- 2. Prophet Mohammad is The Seal of the Messengers. No Revelation can descend upon anybody else after him.
- 3. Nobody can approach the extreme levels of Marifat (*Divine Knowledge*) of Allah except The Holy Prophet.

- 4. Nobody can get Meraj with his physical eyes at the levels of Qab-a-Qausain⁹⁴ except The Holy Prophet.
- Nobody except the Sacred Companions of The Holy Prophet can reach the levels of the Great Companions, the Companions of Sufah, the Companions of Badar, and all the other noble Companions.
- 6. Nobody can reach the level of Ijtahad (Interpretation of the true religion) except the four interpretative leaders of the four interpretative religions i.e. Hazrat Imam Abu Hanifa, Hazrat Imam Shafii, Hazrat Imam Maalik and Hazrat Imam Ahmad bin Hamble, and that all these four religions are rightful.

The above mentioned six levels stated by Sultan Bahoo require no further explanation. Each level is described clearly and explicitly. Especially, the explanation about the level of Companions of The Holy Prophet given by Hazrat Sakhi Sultan Bahoo leaves no room for any kind of objection.

Among the daughters of the Holy Prophet, Hazrat Fatima has got the most recognition due to Faqr. She inherited the true asset of Faqr-e-Mohammadi from The Holy Prophet. Due to this inheritance, her sacred children became the descendants of The Holy Prophet. She became the first "Sultan-ul-Faqr" so that her excellence could be known to people, since, she did not have to execute the duty of spiritual instruction of the Ummah. Hazrat Ali is The Door to Faqr because the heritage of Faqr was transferred to Ummah through him from The Holy Prophet. Second Sultan-ul-Faqr is Hazrat Hassan of Basra. When Hazrat Ali transferred the Trust of Faqr to him, it was proved that the asset of Faqr is not like worldly inheritance which is transferred to one's children only, otherwise Hazrat Ali's sons Hazrat Imam Hassan and Hussain are at the perfection of Faqr and the second Sultan-ul-

⁹⁴ Two bow lengths, refers to extreme Nearness to Allah gained by The Holy Prophet on the night of Meraj.

Faqr Khawaja Hassan of Basra and the fifth Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo are proud of their slavery.

In short, the greatest blessing of Faqr was conferred upon The Holy Prophet at the sacred night of Meraj. By the grace of The Holy Prophet, this Divine blessing was granted to the highly glorious Queen of the Paradise, Hazrat Fatima, while The Door to Faqr Hazrat Ali was given the spiritual Cloak of Faqr. Faqr was transferred to Ummah only through him. Then Hazrat Imam Hassan and Hussain and the Sacred Companions found Faqr according to their levels respectively. Among the whole Ummah of The Holy Prophet, six other personalities were selected who were granted preference upon the others. They were crowned with a special rank in Faqr, i.e. "Sultan-ul-Faqr." (Shams-ul-Fuqara)

Hazrat Sakhi Sultan Bahoo has also mentioned about the remaining two Sultan-ul-Faqr souls who will come after him. Since Allah has created the universe for His Beloved Prophet Mohammad and the seven Sultan-ul-Faqr souls are the exact manifestation of his Reality, so unless all of these souls appear in this physical world and grace it with their presence, doomsday would not occur. The last two souls will be the final manifestation of Allah in this world. Allah has kept the system of this universe running just for their sake, otherwise the increasing satanism would have resulted in the complete destruction of the world. Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani writes in his book *Al-Fateh Rabbani*:

Most of the people are the seekers of the world, the seekers of paradise are less, whereas the Seekers of Allah are a few but due to their rarity they act as an Alchemy for the mankind, as they have the ability to transform bronze into pure gold⁹⁵. They are rarely found around us. They also serve as a protective shield for the creation, because of them curses are

⁹⁵ They can convert an imperfect person into perfect one and a seeker of the world into Seeker of Allah with their alchemic sight.

rebounded. Only by their virtue, rain showers and earth produces minerals and fruits. Initially, they wander from one town to another or from one deserted place to another and when they get known at one place, they move from there. Then, there comes a time when Divine Forts are built around them. Allah's Graciousness descends upon their hearts. The Armies of Allah take them under their protection. They become respected and safe. Now, it becomes obligatory upon them to focus on the betterment of humanity. They become spiritual doctors and treat the men of Allah. However, all these facts are beyond your perception and intellect. (Al-Fateh Rabbani)

Through them Allah continues the system of Divine Guidance and blesses his true men with righteousness. Their presence guarantees that there are still some people in the world whose faith is pure and who seek Allah truly. They appear in the world as Murshid Kamil Akmal and guide the Seekers of Allah towards Allah. The last Sultan-ul-Faqr soul will appear in the final era for the guidance of the last Seekers of Allah. When that soul would go back to the spiritual world completing his job, there would not remain any Seekers of Allah in the world. Allah would end up arranging any source of righteous guidance or any medium for manifestation of his Noor in this world due to which both the worlds have got stability. Without the presence of Seekers and Lovers of Allah, this world would lose its honour, grace and utility, thus the process of happening of the Doomsday will start. So both the worlds are stable and progressing due to the favour of these two Sultan-ul-Fagr souls.

One of these souls has graced this world with his presence and has benefited the Seekers of this era with Divine Guidance. His esteemed name is Sultan-ul-Faqr sixth Hazrat Sakhi Sultan Mohammad Asghar Ali. He belonged to the progeny of Hazrat Sakhi Sultan Bahoo. His brief life sketch is given:

SULTAN-UL-FAQR SIXTH HAZRAT SAKHI SULTAN MOHAMMAD ASGHAR ALI

The sixth Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh was born on 14th August, 1947 on the night of 27th Ramazan, 1366 Hijri in Samandri, Garh Maharaja, District Jhang, Pakistan. His family lineage reaches Hazrat Sakhi Sultan Bahoo in this order: Sultan Mohammad Asghar Ali son of Sultan Mohammad Abdul Aziz son of Sultan Fateh Mohammad son of Sultan Ghulam Rasool son of Sultan Ghulam Meraan son of Sultan Wali Mohammad son of Sultan Noor Mohammad son of Sultan Mohammad Hussain son of Sultan Wali Mohammad son of Sultan Bahoo. Sultan Mohammad Asghar Ali's father Sultan Abdul Aziz also held the position of Shaikh of Sarwari Qadri Order and was his Murshid as well.

Sultan Mohammad Asghar Ali got his early education from Garh Maharaja and then did his matriculation from Naushehra, District Khushab. He was the most beloved son of Sultan Abdul Aziz who never let him go away from him. The enlightened soul of Sultan Abdul Aziz knew that his son is stationed at the highly esteemed position of SULTAN-UL-FAQR so he gave special attention towards his spiritual enhancement. Before his death in 1981, Sultan Abdul Aziz entrusted The Divine Trust of Faqr to Sultan Mohammad Asghar Ali and he adorned the Throne of Divine Guidance as the Shaikh of Sarwari Qadri Order.

His grand status of sixth Sultan-ul-Faqr was revealed by Allah to many of his disciples in dream. The way he held Faqr, spread The Divine Light of Marifat of Allah in this materialistic world and elevated thousands of his disciples to the extreme levels of spiritual sanctity and Divine Reality is a proof that he holds the status of Sultan-ul-Faqr.

Hazrat Sakhi Sultan Mohammad Asghar Ali was blessed with all the spiritual powers of Sultan-ul-Faqr mentioned in *Risala*

Roohi Sharif. He never indulged his disciples in lengthy prayers or daily recitals, rather he purified their souls with his spiritual sight and attention and transformed their beings into Noor completely. He was an exact embodiment of the following words of Sultan Bahoo:

- Murshid Kamil Akmal Jamay Noor-ul-Huda (The Perfect Divine Guide possessing the complete Noor of Right Guidance) is the one who blesses the Seekers of Allah with the intellect of five worlds (i.e. Nasut, Malakut, Jabrut, LaHoot, YaHoot), knowledge of the five worlds which is comprehensive of fifty thousand branches of knowledge, wisdom of the five worlds which is comprehensive of fifty lac kinds of wisdom, Zikr of the five worlds which is comprehensive of fifty crore stages of Zikr, Treasures of the five worlds which include forty thousand treasures and ranks of the five worlds, without putting him into any kind of hard work just by The Divine Presence gained by the Zikr of Ism-e-Allah Zaat, verses of Quran, ninety nine Attributive Names of Allah, Isme-Mohammad⁹⁶ and the Kalma لَا اللَّهُ مُحَمَّدُ رَّسُولُ اللهِ Due to these blessings all the wishes of Seekers, from pre-existence till eternity, are fulfilled in a moment and he shows the Seeker of Allah all the spiritual stations such as station of pre-existence, station of eternity, world, hereafter and the station of Marifat of Allah. (Mahak-ul-Fagr Kalan)
- Arif Billah Murshid Kamil grants the true Seeker of Allah the Marifat of (No one but Allah), presence in The Holy Assembly of Mohammad and Jamiat from eternal beginning till eternal end, just in a moment without putting him into any kind of hardship or pain. Why would a Murshid, who possesses all the (inward and outward) treasures, use the way of hard work and painful struggle? He fulfills all

⁹⁶ Sacred Name of Mohammad

the esoteric and exoteric wishes of his Seekers just in a week and makes them indifferent to all needs. (Kaleed-ul-Tauheed Kalan)

Being such a perfect Murshid Hazrat Sakhi Sultan Mohammad Asghar Ali filled the Noor of faith in the hearts of the Seekers of Allah with just his one glance, as Iqbal says:

Meaning: No one can estimate the power of a True Momin. He can change the destinies just by one glance.

Meaning: O' Allah! What a magic is possessed by these Divine Guides that they win the hearts of youth just by one glance.

Their glance is so powerful and effective because it is the glance of Allah as Hazrat Sultan Bahoo says:

Meaning: The ultimate level of Arif Billah Faquer is that his eyes are the eyes of Allah and his heart is the heart of Allah.

That is why, Hazrat Sultan Bahoo is calling the sight of Sultanul-Faqr as Absolute Noor of Oneness. It is the Alchemy of honour because it transforms a common man into a Seeker of Allah and a Seeker of Allah into the Noor of Allah, thus granting him honour in both the worlds. They convert the heart of a common Muslim, which is usually filled with filth of desires of this world or impurities of the hereafter, into a Home of Allah by making it clean and pure by their alchemy sight.

My Murshid Kamil Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman is the Spiritual Successor of Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali. He received the Treasure and Trust of Faqr from him. He writes about him in his book *Mujtaba Akhir Zamani* which is now translated in English by the title *The Spiritual Guides of Sarwari Qadri Order*:

His lustrous face was like the moon. The Noor of Isme-Allah Zaat shone on his bright countenance. A perfect assurance was gained only by having a view of his sacred face that he was the Perfect Arif Billah possessing the Personal Name and The Divine Essence and the exact manifestation of Essence of Allah. The lovers always tried to fix their gaze on his lustrous countenance for his vision but the radiating Noor of his face forced them to lower their eyes. I have never seen such a beautiful and lustrous face in my life.

He beautifully describes the status of Sultan-ul-Faqr sixth in his mystic poetry:

Meaning: Since eternity, he is ever engrossed in witnessing and experiencing Divinity. Certainly he is the Absolute and Perfect Faquer annihilated in Allah and immortal with Him. He is the Supreme Spiritual Guide and Leader who always focused on The Truth. He is an ocean of Reality and the Soul of Divinity possessed in a physical body of a human being. Rather it should be said that he is the true and ultimate manifestation of The Divine Essence.

Meaning: O' my beloved Murshid Sultan Mohammad Asghar Ali! Your Perfect Divine Attention elevated many of the imperfect ones to perfection. Each one of your disciples was blessed with The Divine Love but a few special and the fortunate ones got it intensely like that of Hazrat Bilal. You received the Light of Divine Beauty directly from the Beloved Prophet Mohammad who possesses the Reality of Quran. You are blessed with unparalleled Union with Allah which has no decline. Surely you are the beloved of Sultan Bahadur Ali. 97

He strongly felt that the religious scholars of today are emphasizing upon the superficial aspect of religion only and by neglecting the soul of Islam they have divided the Ummah into

⁹⁷ Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah is the Shaikh of Sarwari Qadri Order and the Murshid of Sultan Abdul Aziz.

sections and groups which is not the real Islam. It is high time to invite Ummah towards the real soul of Islam i.e. to purify their souls from esoteric diseases like greed, vanity, pride, malice, jealousy etc. When a person's innerself is purified, his whole personality is perfected automatically. When every person of the society is spiritually purified the whole society is set right and is set on the route to worldly as well as religious progress. This is the basic rule of the path of Faqr. Our Holy Prophet Mohammad also changed the Arab society according to this rule and laid the foundations of a welfare state. So Fagr is the true way and methodology of Prophet Mohammad. However, this spiritual sanctity can be provided only by a person who has got such real and strong spiritual powers. The Shaikhs of Sarwari Qadri Order are blessed with these powers by Allah and His Beloved Prophet Mohammad for the welfare of Ummah. Using these powers, Hazrat Sakhi Sultan Mohammad Asghar Ali revolutionized the path of Fagr according to the demands of this new age and made it easier so that more and more people could join it and reach higher spiritual levels. Before him, it was considered against Shariah to reveal Ism-e-Azam i.e. Ism-e-Allah Zaat to common men. It was given to specially chosen persons only. But now every Muslim is being invited to get the spiritual beneficence of Ism-e-Allah Zaat, just because of the unmatched spiritual powers of Hazrat Sakhi Sultan Mohammad Asghar Ali with which he elevated his disciples to such spiritual heights where they could easily tolerate the luminous and marvellous effects of Ism-e-Allah Zaat.

As it is the law of nature to keep balance in the world, so with the increasing satanism in the present world, the spiritual powers of Friends of Allah (*Auliya*) are also elevating. Sultan Mohammad Asghar Ali was the greatest example of these spiritual powers.

He not only elevated the spirituality in this material world but also took apparent steps to spread the beneficence of Ism-e-Allah Zaat. In 1989 he established an "Islahi Jamat⁹⁸" with an aim to call more and more people towards the spiritual and esoteric aspect of our religion. Due to the efforts of this Jamat lacs of people were blessed with Ism-e-Allah Zaat, not only in Pakistan but all over the world. Sultan Mohammad Asghar Ali also established a publication department in 1994. This department published many books based on Faqr and Mysticism and also issued a monthly magazine *Mirat-ul-Arifeen* which was based on the teachings of Hazrat Sakhi Sultan Bahoo. To further spread the teachings of Sultan Bahoo he also made arrangements to publish Sultan Bahoo's books with proper and accurate translation for guidance of devotees on the path of Faqr.

Sultan-ul-Faqr (sixth) Hazrat Sakhi Sultan Mohammad Asghar Ali held the Throne of Sarwari Qadri Shaikh for twenty three years i.e. from 1981 after the death of his Murshid and father Sultan Abdul Aziz till his own death in December, 2003. During those twenty three years he also continued searching for such a strong, capable, truthful and devoted disciple to whom he could entrust the Treasure of Faqr. In 1998 he found such a capable disciple in Sultan Mohammad Najib-ur-Rehman. Sultan Mohammad Asghar Ali polished this pearl for five years and trained him how to give spiritual guidance to the Seekers of Allah.

In 2001, Sultan Mohammad Asghar Ali took Sultan Mohammad Najib-ur-Rehman and some other disciples with him to Hajj. In Madina he presented Sultan Mohammad Najib-ur-Rehman in the esteemed Assembly of The Holy Prophet. On his approval, Sultan Mohammad Asghar Ali passed on The Divine Trust of Faqr to Sultan Mohammad Najib-ur-Rehman for the future guidance of Seekers of Allah.

⁹⁸ An organization for the reformations of people

Hazrat Sakhi Sultan Mohammad Asghar Ali died on 26th Dec, 2003 (2nd Ziqa'ad, 1424 H). He is buried beside his father Sultan Mohammad Abdul Aziz in his shrine which is just half a kilometer away from the shrine of Hazrat Sakhi Sultan Bahoo. His urs is held on the first Friday of Ziqa'ad every year.⁹⁹

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⁹⁹ His complete life history can be read from "Mujtaba Akhir Zamani" or its English version "The Spiritual Guides of Sarwari Qadri Order".

بدان كه فقير نور مطلق مؤلف تاليف إين تتاب مستطاب برده باوجب حجاب تمامى برانداخة عين العين وصدت گشة مسبئان الله! جسم اين بنده را برده ضعيف حائل خود بخود درميان هزار با اسرار عجيبه ولطيفه بائے عزيبه فرموده! خود ناطق وخود منطوق خود کاتب وخود محتوب خود دال وخود مدلول خود عاشق و خود معشوق م

Meaning: Know! The writer of this fine treatise, Faqeer who is The Absolute Noor, has removed all the veils and has become exactly One with Allah. Allah be Glorified! His physical body is just like a subtle and minor curtain behind which Allah is revealing thousands of strange secrets and rare facts. He Himself is the Speech as well as the Speaker, He is the Writer as well as the Book, He Himself is the Proof and the Proved, He is the Lover and the Beloved.

Exegesis: In this statement Hazrat Sakhi Sultan Bahoo is stating his own station of Oneness with Allah. At this level of Oneness his own being has transformed into Absolute Noor of Allah. The inward Reality i.e. Noor of Allah has overcome the outward body and converted it into Noor also. He says in *Mahakul-Faqr Kalan*:

- ➤ The soul as well as the core of Arif Billah is Absolute Noor because he belongs to The Divine Secret of Noor.
- ➤ The heart of Arif Billah becomes the Great Throne of Allah because of Zikr and Noor of Allah. He finds eternal presence in The Holy Assembly of Prophet Mohammad and becomes spiritually One with all the Prophets and Saints.

Hazrat Sakhi Sultan Bahoo is exclaiming that he has become absolutely One with Allah after removing all the veils. It should be understood that here "veils" does not mean the veils of nafs or of the desires of world or hereafter because the Sultan-ul-Faqr souls never let such veils come between them and Allah. They do not put even a single glance towards the pleasures and beauties of the world and hereafter which pollute the inward of a person. They are ever drowned in the Ocean of Oneness with Allah. In the above statement "veil" means the minor human element which Allah has granted them just as a cover of their soul, so that they can live in this world like the other human beings. In the initial stages of their life they feel hunger, thirst, pain, anger, need of sleep etc. just like other humans do, but as they cover the spiritual levels and become One with Allah, this minor human element is also removed. As it is stated that once the Sacred Companions started keeping continuous fasts following The Holy Prophet, he forbade them saying:

Meaning: I am not like anyone of you, I sleep while staying with Allah, He feeds me Himself.

He also said:

Meaning: There are times of my such closeness with Allah when neither any Prophet nor any angel can come between us.

That is, there is nothing between him and Allah, not even the human element. It is narrated that once Hazrat Ayesha, the beloved wife of The Holy Prophet, woke up late night. When she didn't find The Holy Prophet on his bed, she searched him everywhere and at last found him in Jannat-ul-Baqee. The Holy Prophet was in the state of deep absorption. Hazrat Ayesha went near him and called him. He asked, "Who is there?" She replied, "Ayesha". He asked, "Who Ayesha?" She said, "Abu Bakar's daughter." He again asked, "Who Abu Bakar?" she replied,

"Mohammad's Companion". He asked, "Who Mohammad?" Then Hazrat Ayesha got afraid and left quietly. These references prove that even the human element of The Holy Prophet was not left as he became The Exact Manifestation of Allah. The Fuqara of Ummah of Prophet Mohammad, who follow him exactly and completely, also reach this level of Divine Oneness where the veil of their human element is removed. In *Tazkara-tul-Auliya Chp 30*, it is written that once Hazrat Sir'ri Saqti asked a Saint his name. He replied, 'Hoo'. Then he asked, "What do you eat and drink?" He answered, "Hoo". When to every question he answered "Hoo", Hazrat Sir'ri Saqri asked, "Do you mean 'Allah' by 'Hoo'?" Hearing this, the Saint screamed and left the world. (Tazkara-tul-Auliya Chp 30)

According to Hazrat Sultan Bahoo, getting rid of the human needs like hunger, thirst, sleep etc. is a very initial level of a Faquer. He says:

If a person enters heaven during his dream or meditation and eats heavenly food, drinks from the heavenly canal and views the houries, then he does not need to eat or drink ever in his life. His thirst and hunger are satiated forever. He never sleeps for his whole life, whether he appears to be sleeping apparently. He spends his whole life in a single ablution. He is blessed with such Divine Favour and Power that he is always absorbed in prostrating before Allah and becomes stronger (inwardly) day by day. He eats merely to show the people so that his reality remains hidden from them and is saved from their criticism. For him, winter and summer are the same as he is indifferent to all the seasons. Though, this level is still an inferior level possessed by an imperfect and unaccomplished dervish. The true Faquer is ashamed to stay at this level, because it is far away from the Mohammadan Faqr and belongs to sensual appetites of the nafs. The extreme status of a Seeker is that he is blessed with the Vision of Allah during his dream or meditation, which cannot be explained. (Kaleed-ul-Tauheed Kalan)

Hazrat Sakhi Sultan Bahoo writes about the true Fugara:

"The food of the Lovers of Allah is the inward mystic struggle and their sleep leads to The Divine Vision." (Ganj-ul-Asrar)

So their life is entirely different from other human beings and their death is also different. For other people they die, but in fact they leave this world of Nasut to have final Union with their Beloved Allah, with whom they have already acquired Oneness. Hazrat Sakhi Sultan Bahoo says:

Meaning: I have experienced each and every phase of physical as well as spiritual life, so I have surpassed the phase of 'death' also.

He further says:

The Friends of Allah do not die because they have acquired eternal life by the beneficence of Ism-e-Allah Zaat. Their death means getting rid of the problems of the creation, as The Holy Prophet said, "One who becomes Arif of Allah does not like to mix with other people." Hazrat Shaikh Abdul Qadir Jilani said, "One who loves Allah likes to keep away from others." These are the ranks of Friends of Allah for whom life and death are the same, as they are the purgated ones having The Divine Closeness. The Holy Prophet said about them, "No doubt! The Friends of Allah do not die, they just shift from one place to another." (Aqal-e-Baydar)

The incident of Hazrat Bayazid Bastami which is already stated also proves that when a Fageer becomes One with Allah the veil uttered the words of الشَّبَعَانِيُّ مَا اَعْظَمْ شَا وَ in deep Divine Absorption, his disciples told him about this afterwards. He ordered them to cut his neck with sword if he says such words again. When he again said these words and his disciples tried to cut his neck with sword, they could not. The sword just went through his neck but could not cut it.

The Fuqara eat, drink, sleep and show pain just to hide their identity from the people around and to be humble. They show others that they are humans like them as it is ordered by Allah to The Holy Prophet:

Meaning: (O Beloved!) Tell them that I am a human being like you. (Al-Kahf-110)

Though, he was actually not like them, Allah says:

Meaning: Allah chose one from His creation. He appears to be one of them but in reality he is not.

He appears to be one of them because his body structure is like them and he is one from the creation because his body is a created being, otherwise his Reality is Divine.

When the human element was a veil for Hazrat Sakhi Sultan Bahoo, he said about himself:

Meaning: If the veil of 'Ba' of Bashariat (human element) does not intervene, Bahoo is exactly Hoo i.e. if "Ba", which refers to his being a human, is removed from "BaHoo", only Hoo remains.

When this veil was removed Sultan Bahoo said:

Meaning: Bahoo lost in Hoo and there remained no Bahoo anymore. The Noor of Bahoo recites YaHoo¹⁰⁰ day and night.

Meaning: Bahoo ويَاهُو becomes YaHoo يَاهُو just by adding one dot. So Bahoo recites YaHoo day and night.

This human element is the outward veil, while the inward veil between Fuqara and Allah are the spiritual levels and worlds i.e. Malakut, Jabrut and LaHoot which a Faqeer has to cross before reaching the level of Oneness with Allah. Though, the true Lovers travel these stations just in a blink of an eye, still they consider them as a veil between them and Allah.

Hazrat Sakhi Sultan Bahoo is saying in the statement being explained that he has removed all such veils and has found Absolute Oneness. His physical body is just a subtle cover put on his soul, only to hide his Divine Reality from common people. Behind this curtain Allah is revealing such rare facts which are completely unknown and strange for common people, as Sultan Bahoo says:

➤ The path of Ishq is not written in the books of laws of religion or community. (Mohabbat-ul-Asrar)

Through the curtain of his body Allah himself is showing this path to His Lovers. The Divine Secrets about Allah and the ways

¹⁰⁰ YaHoo is the Sultan-ul-Azkar (*The King of invocations*) which is the extreme stage of Zikr for Arifeen.

to reach close to Him which were kept hidden before Hazrat Sultan Bahoo have been revealed upon the Lovers and Seekers of Allah through him. He says:

Like Prophet Mohammad, I did not get formal worldly education. Rather, I was given The Divine Knowledge. Its triumphs and spiritual experiences revealed such a vast inward and outward knowledge that infinite books are required to express it. (Ain-ul-Faqr)

As a result of the revelation of this Divine Knowledge Hazrat Sakhi Sultan Bahoo devised the medium of Zikr and Tasawur of Ism-e-Allah Zaat which is the most powerful and quick source to reach closer to Allah and have His Vision. It is such a blessing for the Lovers of Allah which they got from Allah due to the Oneness of Sultan Bahoo with Him. He reveals the secrets and effects of Ism-e-Allah Zaat:

Listen! All the four Holy Books; The Taurah, The Psalms, The Gospel and The Quran are just the explanation of Ism-e-Allah. What is Ism-e-Allah? Ism-e-Allah is The Divine Essence which is doubtlessly beyond time and space and has no example or parallel, for whom it is said عَلَىٰ اللهُ اللهُ اللهُ اللهُ (Oh Beloved! Say unto them that Allah is One). The person, whose heart is absorbed in (the Zikr of) Ism-e-Allah, becomes the Beloved of Allah. By the Zikr of Ism-e-Allah The Divine Knowledge is gained about which Allah says اللهُ اللهُ

Meaning: (*Do not take*) anything upon which Ism-e-Allah has not been recited, it is verily a sin (*to have it*). (Al-Inam-121)

Keep in mind that the Ascension of The Holy Prophet to Qab-a-Qausain after passing through The Divine Throne, Divine Pen and Guarded Tablet and then talking directly to Allah without any veil was only due to Ism-e-Allah because Ism-e-Allah is the key to both the worlds. The seven layers of earth and skies are stable without any pillar only because of Ism-e-Allah. Every Prophet got Prophethood and won over disbelievers only because of Ism-e-Allah. Their slogan was always "Only Allah is enough for our help." The medium connecting Allah and man is Ism-e-Allah. All the Saints and Friends of Allah whether Ghaus or Qutb, reached the levels of Zikr, Inspiration, meditation, absorption in Oneness, concentration, unveiling, miracles and The Divine Knowledge only by the grace of Ism-e-Allah. Such Divine Knowledge is found by Ism-e-Allah that one does not need to get any other knowledge.

Meaning: One who became firm upon Ism-e-Allah, got rid of everything other than Allah. (Ain-ul-Fagr)

Listen! By the Zikr of the Attributive Names of Allah one can be deceived and misled 101, but the Zikr of Ism-e-Allah Zaat will never mislead the reciter. The Grand Personal Name of Allah (1) has four letters (according to Arabic Alphabets) (1). When (1) (Alif) of (1) (AllaHoo) is removed, it becomes (1) (Lillah). When first (1) (Lam) of (1) (Lillah) is removed, it becomes (1) (LaHoo) and when second (1) (Lam) is removed, it becomes (1) (Loo). All four of them

¹⁰¹ The Zikr of Attributive Names cannot lead to Allah because Attributive Names are so many and diverse, only the Zikr of Personal Name of Allah (which is the Ism-e-Allah Zaat leads directly to Allah.

are *Ism-e-Allah Zaat* and the Ism-e-Azam¹⁰². Allah says:

اَللَّهُ لَا إِلٰهَ إِلاَّ هُوْ

Meaning: He is اَلَّٰكُ and no one is to be worshipped except (Hoo). (Ain-ul-Faqr)

Sultan Bahoo also revealed the way of Tasawur of Ism-e-Mohammad (*Contemplation of The Personal Name of Prophet Mohammad*) to find spiritual presence in The Holy Assembly of the Prophet Mohammad. This way was also hidden from the Lovers of The Holy Prophet before Sultan Bahoo revealed it as a result of the revelations of rare facts from Allah behind the curtain of his sacred body.

He says about the beneficence gained by the Tasawur of Isme-Mohammad:

- When a Seeker is absorbed in the Tasawur of Ism-e-Allah Zaat or Ism-e-Mohammad or Kalma Tayyaba, all his sins hide in the coverlet of Noor of Ism-e-Allah Zaat. (Mohabbat-ul-Asrar)
- The person who does Tasawur of Ism-e-Mohammad speaks every word absorbed in the Noor of Mohammad. Tasawur of Ism-e-Mohammad affects the Seeker in such a ways that he is blessed with enlightened insight, grand magnificence, company of The Holy Prophet, a pure sanctified heart and The Straight Path. He (reaches the stage of Fana-Fi-Rasool i.e. annihilation in the Prophet in such a way that he) becomes one with the body and soul of The Holy Prophet. He listens with his ears, sees with his eyes, speaks with his tongue, and walks with his steps. He wears the coverlet of Shariah. Ism-e-

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Mohammad か has four letters (according to Arabic Alphabets i.e. ットしい) which contain both the worlds. Tasawur of Ism-e-Mohammad reveals the secrets of both the worlds upon the Seeker. (Mohabbat-ul-Asrar)

- When Noor of Ism-e-Mohammad enters the body of a Seeker (through Tasawur of Ism-e-Mohammad), all his matters are solved by (the blessing of) Ism-e-Mohammad. (Kaleed-e-Jannat)
- ➤ There are four stages of Tasawur of Ism-e-Mohammad which bless the Seeker with four kinds of Divine Favour which are:
- I. When Seeker contemplates Ism-e-Mohammad in his heart, his heart becomes alive and nafs dies completely because this Tasawur dominates (the nafs). At this stage of annihilation in Ism-e-Mohammad, the Faquer becomes perfect.
- II. When the Seeker enters the spiritual world through the Tasawur of Ism-e-Mohammad, he finds presence in The Holy Assembly of Prophet Mohammad. He watches it and immediately recognizes it.
- III. When the Seeker is absorbed completely in the Tasawur of Ism-e-Mohammad, the secrets of all the creations and The Creator are revealed upon him and he is absolutely forgiven, as Allah says;

Meaning: So that Allah may forgive, for your sake (O' Mohammad), all the earlier and later sins (of your Ummah). (Al-Fateh-2)

The Possessor of such Tasawur should be a real man, not merely a human being having the qualities of animals.

IV. One, who finds presence in The Holy Assembly of Prophet Mohammad through the Tasawur of Ism-e-Mohammad and is approved by The Holy Prophet through the Knowledge of Divine Observation, achieves all his heart's desires.

- ➤ By the Tasawur of the Ism-e-Mohammad, the reality of Divine Knowledge is found. (Kaleed-e-Jannat)
- When one contemplates the Ism-e-Mohammad, he relinquishes everything except Allah and sees The Holy Assembly of Prophet Mohammad everywhere. He becomes a humble and modest Lover of The Holy Prophet and the Beloved of Allah Almighty. (Aqal-e-Baydar)
- When a devotee contemplates the Ism-e-Mohammad, no doubt The Holy Prophet and his Sacred Companions come to him spiritually. The Holy Prophet says to him, "Hold my hands." The very moment he holds the hands of The Holy Prophet, his heart and soul are illuminated by the Light of the Gnosis of Allah. (Kaleed-e-Jannat)

The method of Mashq Marqoom-e-Wajudia (practice of inscribing Ism-e-Allah Zaat on body in a particular manner to purify body and soul) is also devised by Hazrat Sultan Bahoo for inward as well as outward purgation. This method was never known before him to any common or special person. He says about Mashq Marqoom-e-Wajudia:

- Approaching the final, ultimate and the highest stage of all the creation and finding Union with Allah is possible only by Mashq Marqoom-e-Wajudia. When a Seeker writes the Name of Allah through meditation (in a special manner) on his body, a Theophany descends upon the Seeker from every letter of which, which takes him to the status of Hazrat Ma'aroof Karkhi. The Seeker becomes spiritually rich, generous and indifferent to all the needs. (Noor-ul-Huda Kalan)
- ➤ Which is the way and knowledge through which a Seeker safely reaches closest to Allah without facing any evil from satan, troubles created by the nafs or any unfortunate accidents of life which may distract him from his path, and he is blessed with The Divine Union and Vision of Allah after being annihilated in Allah and immersed in His Noor.

His Union is eternal, he leaves verbal discussions about Allah and remains engrossed in the pleasure of Vision of The Divine Beauty. That way and knowledge is of Mashq Marqoom-e-Wajudia through which Ism-e-Allah Zaat أَنُّلُ envelops the whole body and dominates the heart and soul of the Seeker, just as creeping plants envelop the tree. Thus, Ism-e-Allah أَنِّلُ is written upon every cell of the body of the Seeker. (Noor-ul-Huda Kalan)

When a Seeker does Mashq Marqoom-e-Wajudia through meditation, all his body is converted into Noor and he is purified of all the sins just as a child is free of sins when it is born. By the benevolence of the purity gained by Mashq Marqoom-e-Wajudia, the Seeker enters The Holy Assembly of Prophet Mohammad as a child of Noor. Here, The Holy Prophet loves and blesses him and takes him to his Sacred Family. Hazrat Fatima tuz-Zahra, Hazrat Ayesha and Hazrat Khadija take him as their spiritual infant son and feed him with the milk of their Noor. He becomes the spiritual child of the Sacred Family and is named as 'Hazoori Son' and entitled as 'Noori Son'. Esoterically he is always present in The Holy Assembly of Prophet Mohammad as a Noori Hazoori child but physically he lives and interacts with the people of this world. This is the status of a Kamil Fageer. (Noor-ul-Huda Kalan)

The books of Hazrat Sultan Bahoo are a collection of all such rare Divine Secrets which are not mentioned in any other book of religion. Though, he has not revealed all The Divine Secrets in his books which he got from The Divine Essence directly, because the common people and even the special ones are not capable of absorbing and understanding that Divine Knowledge. As, Hazrat Abu Hurera said, "I got two kinds of knowledge from The Holy Prophet. I have spread one kind of knowledge among the people but if I reveal the other one, people will cut my windpipe." (Bukhari Sharif, Kitab-ul-Ilm)

Imam Ghazali has mentioned a quote of Imam Zain-ul-Abideen in *Ahya-ul-Aloom Vol IV* which Allama Ibn-e-Arabi has also written in his book *Futuhat-al-Makkiyyah*:

Meaning: O' Allah! There are many such deep Secrets of Divine Knowledge that if I reveal them people will call me idolater. Muslims will consider my bloodshed legitimate and consider the sin of killing me a pious deed.

So, Hazrat Sultan Bahoo has not revealed all The Divine Secrets but just those which are favourable and beneficent for the Seekers of Allah. Hazrat Sultan Bahoo is an Ocean of Divine Secrets. The knowledge revealed in his books is just a drop of that ocean. The style of his writing is also entirely different from all the other scholars and writers. The effectiveness of his words upon the readers also prove that they are Divine. So, he is rightfully saying that behind the curtain of the body of Sultan Bahoo, Allah Himself is the Speaker and the Speech. He is One, so his Speech and Words are not anything other than Him. In the world of Oneness, the speech is the same as the speaker, that is why the keen reciters easily feel the Soul of Allah in the words of Quran. While reading the verses regarding the Wrath of Allah, their hearts are filled with the fear of Allah because the Theophanies of Wrath of Allah descends upon their hearts through these verses. Similarly, while reading about Kindness and Beneficence of Allah, their hearts are filled with contentment. The whole Quran conveys The Majesty, Compassion and Magnificence of Allah and its each and every word creates and strengthens relation of the reciter with Allah. Same is the case with all the Divine writings. His words contain His Soul. He is The Writer as well as the books, because book is the reflection of personality of the writer. He is the Book because He Himself conveys His Message through the inward connection of soul with Allah. He is the Book because He is The One to be studied and whose knowledge a Seeker has to gain. Hazrat Sultan Bahoo says about the Sarwari Qadri Murshid Kamil who is The Insan-e-Kamil and Absolute Manifestation of Allah:

The Sarwari Qadri Murshid is the most comprehensive Book of all the books. For a Seeker he is a complete and perfect collection of every kind of knowledge. By reading this book, the Seeker annihilates in Allah in such a graceful manner that there remains veil between him and Allah. The Seeker who reads this book with sincere intention and pure heart, surely reaches his destination. (Kaleed-ul-Tauheed Kalan)

He Himself is the proof of Himself because no one other than Him can understand Him, even His Friends and Prophets cannot understand Him unless they become One with Him i.e. exactly the same as Him.

Since ever human beings have been trying to prove the existence of the unseen, unknown Allah on rational basis but have always failed. Either a Muslim accepts His existence just irrationally because he or she is told by his or her elders that there exists a God who has given birth to us and created this universe, He is our Master and Sustainer. Or, an atheist rejects His existence because He cannot be proved rationally. Though, Allah is The Most Rational Entity but only for those who reach close to Him, see Him and feel His Omnipresence. Without reaching close to Him and seeing Him through the Path of Ishq and Faqr, His existence cannot be proved rationally.

Every proof of Allah's existence can be rejected on rational basis by the atheists because He does not possess a material existence, except in the form of Insan-e-Kamil who is also hidden from common people. Only those who truly and sincerely seek Allah reach The Insan-e-Kamil, recognize The Divine Essence (*Zaat*) as well as the Attributes of Allah in his being and

see Allah with their inward eyes in him. Then, the presence of Allah everywhere is proved upon them with the verification of heart. The being of Insan-e-Kamil is like a candle which is lightened at one place but its light reaches every corner of the room. Similarly, Noor of Allah is converged in the being of Insan-e-Kamil and from there it diverges into the whole universe. So he is Omnipresent and his presence everywhere is strongly felt by the true Seekers of Allah who recognize him. The being of Insan-e-Kamil is such a proof of existence of Allah which cannot be rejected on any basis, but this proof is not gained by common Muslims or other people. So Allah Himself, in the form of Insan-e-Kamil, is the proof of His existence. In other words, in the form of Insan-e-Kamil, Allah is proved. He is the proof and He is the proved.

He is the Lover and the Beloved because in the being of Insan-e-Kamil there is no one other than Allah and Insan-e-Kamil is the Lover as well as the Beloved of Allah i.e. in the being of Insan-e-Kamil Allah Himself is the Lover and The Beloved. When Allah blesses His Seeker with His Ishq, in fact the Rooh-e-Qudsi hidden in him is loving Allah because no other soul has the strength to find Closeness and Vision of Allah. Rooh-e-Qudsi is the Soul of Allah as discussed earlier, so the Soul of Allah is loving Allah i.e. Allah is loving Himself. In other words, He is the Lover and the Beloved.

According to the concept of Wahdat-ul-Wajood nothing exists but Allah, so, He Himself is the Speaker and the Speech, Listener and the Listened, Beholder and the Beheld and the power of sight as well, because He is Al-Kaleem (All Speaking), Al-Samee (All-Hearing) and Al-Baseer (All Seeing). He is the Book, He is the Writer and He is the Words, He is the Message and He is the Messenger, He is the Proof and He is the Proved, He is the Lover and He is the Beloved. Nothing escapes His Divine Compass. Everything is from Him, for Him and within

Him. Rather, for His Lovers He is everything because only He has got the True Existence. Allama Ibn-e-Arabi writes in *Fusoos-ul-Hikam* and *Futuhat-al-Makkiyyah*:

The Existence is only of The Divine Reality. None can perceive Him but only He, none can recognize Him but only He. His veil is His own Oneness. His veil is His Own Existence. His Oneness has veiled Him in such a way that cannot be explained. None can see Him but He Himself, be it any Prophet, Messenger, Perfect Saint or any trusted angel. His Prophet is He Himself, His Messenger is He Himself. His Message is 'He'. He has sent His Message towards Himself through His Ownself without any source or medium. None exists except Him. (Futuhat-al-Makkiyyah, Fusoos-ul-Hikam)



اگر ایس را آثارِ قدرت ربًانی دانند بجا و اگر وجی منزّل خوانند روا۔ مَعَاذَ الله!اگر ایس و ثیقهٔ لطیفه را از زبانِ بنده دانی 'الحق! اگر ولی واصل که از رجعتِ عالم روحانی یا عالم قدس شهود از درجهٔ خود افتاده باشه اگرتوسُل بایس کتابِ مستطاب جوید کاس را مرشد بست کامل اگراوتوسُل ندگرفت اوراقسم واگرما او را ندرسانیم ماراقسم و اگر طالبِ سلکِ سلوک معتصم و متمتک شود ، مجرِّد اعتصام عارف زنده دل وروشن ضمیر سازم معتصم و متمتک شود ، مجرِّد اعتصام عارف زنده دل وروشن ضمیر سازم _

Meaning: If this delectable book is considered amongst the Signs of The Divine Command, it is perfectly right and if it is called the revelation from Allah then this is correct as well. God forbid! If someone thinks this exquisite piece of writing as words of a human being, undoubtedly it is Divine. If a Saint having the spiritual Union has declined from the world of souls or from the world of Malakut, being demoted from his rank, seeks mediation of this Divine Book, it will prove a Murshid Kamil (*Perfect Spiritual Guide*) for him. If he does not make this book his mediator, he is liable and if he does, then we are responsible to take him back to his status. If a traveller of the spiritual path keeps faith in this book and seeks help from it, I will surely enlighten him and enliven his soul just because he held to this book.

Exegesis: Allah Almighty says in Quran:

Meaning: And every man has not (this) faculty that Allah speaks to him directly except that by Revelation (Wahi directly sent to the Prophets) or from behind the veil or by sending some angel as a messenger to reveal with His permission what Allah may will. Surely He is The Most High, Most Wise. (Al-Shura-51)

This verse states that all men do not have the faculty to talk to Allah but some of His special men do have it. Allah talks to them in three ways; (1) Revelation (2) From behind the veil (3) By sending some angel as a messenger. The two ways of talking to Allah i.e. Revelation and sending of an angel have ended upon the Last Prophet Mohammad but the third way is still continued through which Allah converses with His Friends and Saints and that is "from behind the veil". Here veil means their physical body behind which they are always talking to Allah, as Hazrat Sultan Bahoo has said that his physical body is just like a subtle and minor curtain behind which Allah is revealing thousands of strange secrets and rare facts. A Hadith endorses it:

Meaning: Every Momin would converse with Allah and at that time, there would neither be any interpreter nor any intermediator between Allah and His slave (*they would talk directly*). (Bukhari, Muslim)

Here Momin means the Arif whose soul has become alive and has reached the world of LaHoot where he can see, hear and talk to Allah within his physical body.

In the above statement, Hazrat Sakhi Sultan Bahoo is declaring that *Risala Roohi Sharif* is one of The Divine Signs because the secrets about Divinity which are revealed in it were not known to anyone before. Hazrat Sakhi Sultan Bahoo is the first person who revealed the names and attributes of Sultan-ul-Faqr souls in

Risala Roohi Sharif. In this Risala he has also revealed the secrets about pre-existence and the beginning of creation and such facts which were unknown before him, so it is perfectly right to call it as a Sign of Divinity. It can also be called a revelation which descended upon Hazrat Sakhi Sultan Bahoo but here revelation does not mean the revelation which is directly sent to Prophets or through the angels. Rather, it is the third way of talking of Allah to His men i.e. from behind the veil. It is absolutely wrong to call this book as a writing by a human because Hazrat Sultan Bahoo has written it at the level of HaHooiyat where none of human element can survive, only The Divine Essence is present here in an incomparable and unexplainable form.

Hazrat Sakhi Sultan Bahoo is strictly forbidding to consider this book written by a human, it must be considered Divine otherwise it will not bless its readers with its enlightening effects which are discussed in the forthcoming lines.

It is just because of The Divinity of this subtle book that it is given as a Wazeefa (*litany*) in many spiritual orders to purify and elevate the soul of a disciple. All its words are Noor because of being written in the world of HaHooiyat. This Noor cleanses the mirror of heart of the reader, if he reads it with true faith.

Risala Roohi Sharif is the essence of all the books of Hazrat Sakhi Sultan Bahoo. In each of his books, he has mentioned the enlightening effects of that particular book. About his book Ainul-Faqr he says:

This book guides the Fana Fillah Fuqara and all the Seekers of Allah whether common or special, at every level whether initial, medium or final, and keeps them steadfast on the Right Path. It blesses them with the observation of Divine Secrets and the Theophanies of Oneness of The Divine Essence. It elevates the level of the faith of a Seeker from Ilm-ul-Yaqeen (Faith gained through knowledge) to Ain-ul-

Yaqeen (Faith gained by seeing) and Haq-ul-Yaqeen (Faith gained by experience). At this final level of faith he is blessed with the Love of Allah. Here the secret of the Qudsi Hadith "I was a Hidden Treasure, I desired to be recognized so I created the creation" is revealed upon him. Then he never turns away from Shariah of Prophet Mohammad and never gets polluted by wrong innovations in the religion or deceitful ways of the false path.

About Noor-ul-Huda Kalan he says:

No doubt! The reader of The Divine words of this book of mystic knowledge will find the reality of the secret of Kun. By the effects of this mystic book, the reader will certainly get the enlightened insight, purity of heart, Oneness of soul with Allah and guidance towards The Divine Secret. By its effects the reader will at once get the Meraj, Divine Closeness and Union by having The Divine Presence and Observation of Marifat. Then he will acquire the knowledge of both the worlds. This book is the revelation of The Divine Secrets. If an imperfect person will read it, he will become the perfect practitioner (of its knowledge). If a perfect practitioner will read it he will become accomplished spiritually. If a spiritually accomplished person will read it, he will become Supreme. If a Supreme person will read it, he will become Sahib-e-Jamiat Murshid (Spiritual Guide possessing command over all the inward and outward levels). If a Sahib-e-Jamiat Murshid will read it he will become Sultan-ul-Waham Noorul-Huda Faqeer (The Faqeer who is the King of inward conversation with Allah and possesses The Divine Light of Guidance). He is Ruler over both the worlds. This is a boundless level which is above intellect and perception. How can the reprobates who follow wrong innovations in the religion reach here? This book is an accumulation of all the levels and key of all the keys. Whichever lock the Seeker

will try to open with this key, he will be successful (i.e. he will find the solution of every problem in it) and will get every treasure and wealth from it.

This book is one of the remaining miracles of The Holy Prophet. Faquer (*Sultan Bahoo*) has got its knowledge from The Holy Assembly of Prophet Mohammad by reaching there spiritually. This book is enlightened by the miraculous knowledge and unveil the remaining Divine Secrets with full certainty and trust. (Noor-ul-Huda Kalan)

Similar declarations about the Divinity and miraculous effectiveness of his books is present in almost all his books. He says about all his writings:

Meaning: None of my books is my writing. Every word of all my books is from Allah. I have got knowledge directly from the Quran and Hadith. Whoever denies the Divinity of my books is surely cursed one.

He further writes:

➤ The books of this Faquer contain the knowledge of Divine Presence. I have not copied any mystic point from any other book neither I have link with any plagiarist. Rather I have reached The Truth, learned from The Truth and brought The Truth. I have tasted the flavours of Divine Union and Vision by getting The Divine Presence, as I am indifferent to everything other than Allah.

My Murshid Kamil Akmal Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman says about Hazrat Sakhi Sultan Bahoo's books:

> Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. His writings are

so fluent and influential that they envelop the reader completely. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If a reader continues reading them with a true and sincere heart, he will be guided towards The Perfect Sarwari Qadri Murshid who is the real spiritual successor of Sultan Bahoo in the present age. (Shams-ul-Fuqara)

These effects are certainly felt by the readers who read his books with complete faith and respect, to get spiritual beneficence from them. Every Seeker gets guidance and purity of mind and soul from them whatever his level may be. What can be said of Risala Roohi Sharif which is unanimously accepted as the essence of all his writings. Not only it enlightens the inward of the reader just by holding it respectfully, but its Divine effects also enliven his soul. If read with the true intention to get close to Allah, the veils between the reader and Allah are removed one by one. The nafs gets purified of all the filth of sins and impurities of worldly desires. The soul gets the power to break the cage of body and reach The Divine World to have Vision and Closeness of Allah. This book is the perfect prescription to get rid of all the inward diseases like lust, jealousy, pride, malice, vice, arrogance etc. The mediation of this book makes the Lover of Allah His Beloved. These are not mere claims or exaggerations but are the personal experiences of the exegetist (my humble self).

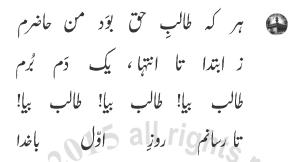
Another miracle of this book is that if a Saint, who has crossed the initial spiritual levels of Malakut and Jabrut, is somehow demoted to the physical world due to any of his inward or outward fault or on giving attention towards world and worldly desires or on disobeying or disrespecting Murshid Kamil Akmal, then the mediation of this book will raise him back to his level. However, there are some conditions for it. Firstly, he should know and accept that he has been demoted, secondly he should

know and accept his mistake and should repent upon it. Then he should read Risala Roohi Sharif with the intention to gain his spiritual level back. He should also accept its Divine effects and believe truly that this book has the power to take him back to his spiritual level. If he does so, Hazrat Sultan Bahoo is assuring him that he would return his rank to him.

This book proves to be a Murshid Kamil for the true Seekers of Allah who keep faith in it and hold to it in every situation. The job of Murshid is to enliven and elevate the soul of a Seeker by purifying his inward and to save the Seeker from all kinds of sins and faults. Since this book contains the soul of Sultan Bahoo who is the Murshid Kamil Akmal for every era, he enlivens the soul of its reader. The Seekers who have reached the court of Murshid Kamil Akmal of Sarwari Qadri Order of Sultan Bahoo, will recognize the status and reality of their Murshid as the Manifestation of Divinity by reading this book faithfully. Those who have not yet found the Murshid Kamil Akmal, will find him through the mediation of Risala Roohi Sharif, provided they read it with pure intention to find a Murshid Kamil and then to reach close to Allah through his guidance. Risala Roohi Sharif is a Guide which guides towards the Spiritual Guide. TO MAN TO THE TOWN



Quatrain of Risala Roohi Sharif:

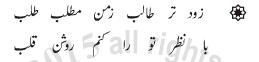


Meaning: For every true Seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me O' Seeker, Come to me O' Seeker! I can take you to Allah on the very first day.

Exegesis: Hazrat Sakhi Sultan Bahoo is describing his expertise and excellence as a Murshid Kamil Akmal. He has the strongest spiritual powers with which he can easily take the true Seekers of Allah to Allah on the very first day of bayat. He is rendering his powers for the Seekers of Allah and inviting them towards Allah because he wants to spread the spiritual treasures, which he has attained due to Divine Oneness, among the Seekers of Allah. It is an attribute of true Momins that they share their blessings with their brothers and it is also the order of Allah and Sunnah (way) of The Holy Prophet to spread the beneficence among Muslim brethren. Whenever Allah grants any kind of wealth to anybody, he makes it obligatory for him to spread that wealth, be it the material wealth, wealth of wisdom or knowledge or the spiritual wealth. Hazrat Sakhi Sultan Bahoo has got infinite spiritual wealth which he wants to distribute among the deserving Seekers. He writes about his spiritual powers in his other books;



Meaning: If you have got insight then come to me. My single glance is better than gold and silver.



Meaning: O' Seeker of Allah! Hurry and get your desired spiritual asset from me so that I may enlighten your heart by my single glance.

means that he can take the Seeker of Allah from the initial stage of spiritual journey to the final level in just a moment i.e. he can remove all the veils from his soul with merely his one glance and show him every hidden Reality and reveal upon him all The Divine Secrets. He can elevate the soul of the Seeker letting him cross all the levels of Nasut, Jabrut and Malakut in a moment and take him to LaHoot where he can have the Vision of Allah. However, its condition is that the Seeker should be true and sincere in his intentions. He should seek Allah only and should not pollute his intentions with the desires of the world and the hereafter. Hazrat Sakhi Sultan Bahoo says:

➤ The Murshid should be perfect like Prophet Mohammad and the disciple should be sincere like Hazrat Abu Bakar Siddique. (Sultan-ul-Waham)

Why should Allah grant His Closeness and Vision to a person who does not seek Allah purely!

In the third line of the above quatrain Hazrat Sultan Bahoo is calling the Seekers thrice المالب بيا! طالب المالب المالب المالب المالب المالب المالب المالب

Seeker. Actually he is calling all the three kinds of seekers towards him i.e. seekers of the world, seekers of the hereafter and Seekers of Allah. The Holy Prophet has mentioned these three kinds of seekers in the following Hadiths:

Meaning: The seeker of this world is bisexual (*She male*), the seeker of heaven is a female while the Seeker of Allah is the true Man.

Hazrat Sultan Bahoo is calling all the three seekers because he has got the powers to convert the seekers of world and hereafter into the Seekers of Allah by cleansing their hearts and making them free of wishes of the world and hereafter. All his life, Hazrat Sultan Bahoo had been converting the seekers of world and hereafter into the Seekers of Allah but could not find a true and deserving Seeker of Allah as he says:

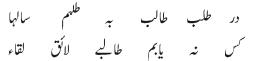
Meaning: I could not find any deserving Seeker to whom I could transfer The Trust of Faqr. Whoever came to me wanted to fulfill his worldly desires.

He also says:

For thirty years, I had been looking for a true Seeker whom I could elevate to the extreme spiritual level where I am myself (i.e. transfer him The Divine Trust) but I could not find such a Seeker. (Ameer-ul-Kaunain)

He says:

Meaning: I am the Perfect Murshid and waiting for the Perfect Seeker (to transfer him The Divine Trust). I am acquainted with all the stages of both the Seeker and the Guide.



Meaning: Since years, I have been searching for a true Seeker who deserves The Divine Vision and Union but I could not find the one. (Noor-ul-Huda Kalan)

Whenever a true and pure Seeker of Allah reaches the court of Murshid Kamil of the spiritual chain of Sultan Bahoo and takes bayat at his hand, the Murshid actually takes the soul of that true Seeker to LaHoot La-Makan at once, but the Seeker is unaware of this fact. If the Seeker stays in the court of Murshid with perseverance and passes all the inward and outward trials successfully and remains humble even on reaching the highest level, then all the veils from his inward eyes are removed and he can clearly see that his Murshid has already blessed him with The Divine Oneness. Though, this is not the case with the impure disciples. They themselves remain stuck to this material world and its desires. Murshid has got the power to convert seekers of the world and hereafter into Seekers of Allah but only if the disciple himself wants it and entrusts himself completely to Murshid. It is the rule of Allah that He does not change the condition of anyone who himself does not want it. Murshid Kamil also follows this principle. If a seeker of world or hereafter himself wants to become a Seeker of Allah and follows the Murshid obediently, the Murshid not only converts him into the Seeker of Allah but also takes his soul close to Allah and blesses him with The Vision of Allah.

The soul cannot be bounded by the six dimensions or limitations of time and space. It is free to reach anywhere. No material hurdles can stop it from reaching The Divine World, if and only if the Seeker submits his soul completely to his Murshid during bayat. If the Seeker's soul is free from the clutches of nafs and pure of filth of this world, there is no obstacle between his soul and Allah.





Meaning: Know! Arif-e-Kamil Qadri is Omnipotent and Omnipresent.

Exegesis: 'Qadri' is the title of the Spiritual Order of Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani which originally starts from The Holy Prophet and continues from Hazrat Ali and Hazrat Hassan of Basra. From him, it reaches to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani at 15th step and then to Hazrat Sultan Bahoo at 25th step. It is the Order in which the true heritage and legacy of The Holy Prophet i.e. 'Faqr' runs. The Insan-e-Kamil of an era, who is also the Murshid Kamil Akmal transfers this Trust of Faqr to the Insan-e-Kamil of the next era. Hazrat Sakhi Sultan Bahoo says, "Faqr is exactly Allah Himself" (*Ain-ul-Faqr*), so The Divine Trust of Faqr means that its heir is at the level of Oneness with Allah. He has been transferred the ultimate spiritual powers in the form of The Divine Trust of Faqr and he is The Divine Guide for the Seekers of Allah of his era. He is the Representative of Allah on earth in that era.

The lineage of Qadri Order till now is as follows:

- 1. Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam
- 2. Hazrat Ali bin Abu Talib Karum Allah Wajhu
- 3. Sultan-ul-Faqr II Hazrat Hassan of Basra
- 4. Hazrat Shaikh Habib Ajmi
- Hazrat Shaikh Daud Tai
- 6. Hazrat Shaikh Maroof Karkhi
- 7. Hazrat Shaikh Sir'ri Saqti
- 8. Hazrat Shaikh Junaid Baghdadi
- 9. Hazrat Shaikh Jafar Abu Bakar Shibli
- 10. Hazrat Shaikh Abdul Aziz Bin Hars Bin Asad Tamimi
- 11. Hazrat Shaikh Abu-al-Fazal Abdul Wahid Tamimi

- 12. Hazrat Shaikh Mohammad Yousaf Abu-al-Farrah Turtoosi
- 13. Hazrat Shaikh Abu-al-Hassan Ali bin Mohammad Qureshi Hankari
- 14. Hazrat Abu Saeed Mubarak Makhzoomi
- 15. Sultan-ul-Faqr III Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani
- 16. Sultan-ul-Faqr IV Hazrat Shaikh Tajuddin Abu Bakr Syed Abdul Razzaq Jilani
- 17. Hazrat Shaikh Syed Abdul Jabbar
- 18. Hazrat Shaikh Syed Mohammad Sadiq Yahya
- 19. Hazrat Shaikh Syed Najmuddin Burhan Puri
- 20. Hazrat Shaikh Syed Abdul Fattah
- 21. Hazrat Shaikh Syed Abdul Sattar
- 22. Hazrat Shaikh Syed Abdul Baqqa
- 23. Hazrat Shaikh Syed Abdul Jaleel
- 24. Hazrat Shaikh Syed Abdul Rehman Jilani Dehlvi
- 25. Sultan-ul-Faqr V Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo
- 26. Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani
- 27. Sultan-ul-Sabireen Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah Hashmi Quraishi.
- 28. Shahbaz-e-Arifaan Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah Kazmi Al-Mash'hadi.
- 29. Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz
- 30. Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali
- 31. Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman

The title of this Order has been changing with the passage of time. When it reached Hazrat Habib Ajmi it was named as Ajmia Order, then it was transferred to Hazrat Maroof Karkhi so it was titled as Karkhia Order. On reaching Hazrat Junaid Baghdadi it got the title of "Junaidiya Order" to which the popular Saint of Punjab (*Pakistan*) Hazrat Ali Bin Usman Hajvery commonly known as Data Ganj Bakhsh belonged. When it reached Hazrat Shaikh Abdul Qadir Jilani, it was named as Qadria Order.

The Qadria Order has got superiority over all the other spiritual orders for various reasons. Firstly because of Faqr and Divine Vision which is not possible in any other order, because only this Order is led by the Insan-e-Kamil of a particular era who is The Perfect Manifestation of Allah. Hazrat Sakhi Sultan Bahoo says:

Only the Sarwari Qadri disciples have the courage, perseverance and determination required to attain the level and status of Vision of Allah. If a disciple of any other chain claims to have Vision of Allah, he is only lying and boasting. Definitely, he has a lot of veils between him and Allah. (Noorul-Huda)

Secondly, because it is the order of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani who is the Saint of all the Saints. Just as his step is over the neck of all the Saints, similarly his spiritual order is also superior to the orders of other Saints. Thirdly because the pioneer Saints of the other main three spiritual orders i.e. Hazrat Shaikh Shahabuddin Soherwardi of Soherwardia Order, Hazrat Moenuddin Chishti of Chishtia Order and Bahauddin Naqshband of Naqshbandi Order got spiritual beneficence from Hazrat Abdul Qadir Jilani and then started their Orders. All of them admit this fact in their writings. So Qadri Order is superior to all the other orders.

When the spiritual lineage of Qadri Order reached Hazrat Sultan Bahoo, he named it 'Sarwari Qadri Order' after taking bayat directly at the hands of Prophet Mohammad and getting beneficence from Hazrat Shaikh Abdul Qadir Jilani. Sarwari means related to The Holy Prophet who is Sarwar (*Leader*) of all

the worlds and Qadri means related to Hazrat Shaikh Abdul Qadir Jilani. Hazrat Sakhi Sultan Bahoo says:

- Sarwari Qadri is actually the one who takes bayat upon the hands of Prophet Mohammad. All the evil and immoral behaviors are removed from him and he is blessed with The Divine Favour to adopt the way of Shariah of Mohammad. (Mahak-ul-Faqr Kalan)
- Some Sarwari Qadris have such elite status that they are directly blessed with the beneficence of The Holy Prophet. Then he assigns them to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani. He blesses them in such a way that they are never separated from him even for a single moment. (Mahak-ul-Fagr Kalan)

Hazrat Sakhi Sultan Bahoo spread the beneficence of this Order in the Sub-continent. He has discussed two off shoots of the Qadri way i.e. Sarwari Qadri and Zahidi Qadri. He declares the Sarwari Qadri way the actual and perfect Qadri way. He says:

➤ Qadri Order has two off shoots, Zahidi Qadri and Sarwari Qadri. Sarwari Qadri Murshid is the possessor of all the attributes of Ism-e-Allah Zaat. That is why when he blesses a Seeker with The Divine Guidance and Persuasion of Ism-e-Allah Zaat, he grants him an equal status of his own. Thus, the Seeker becomes so indifferent to all needs and completely resigned to Allah's Will that gold and soil become equal for him. On the contrary, the follower of Zahidi Qadri order has to devote at least twelve years to hard mystic struggles. Then, Hazrat Shaikh Abdul Qadir Jilani helps him and elevates him to the status of Majzoob¹03 devotee, while the status of a Sarwari Qadri devotee is that of belovedness. (Kaleed-ul-Tauheed Kalan)

¹⁰³ The devotee who cannot tolerate the effects of The Divine Theophanies and loses his senses

Remember, there are two kinds of Sarwari Qadri way. One is Zahidi Qadri in which the Seeker appears to be doing hard mystic struggles. He strokes his heart with loud invocation, keeps check on his nafs by meditation, remains busy in supererogatory prayers, spends his nights in prayers and days in fasting but has no knowledge and vision of his Inward. He just shows off to be having Divine Experiences by his conversation. The other way is Sarwari Qadri, in which the Perfect Faquer actually experiences the ecstatic states of Divine Closeness, Union and Vision and can take his disciples to The Divine Presence and Union and bless him with the status of Haq-ul-Yaqeen. Only such Sarwari Qadri Faquer is trustworthy because he is the killer of nafs and the commander who steps forward boldly in the battlefield of The Truth. (Mahak-ul-Faqr Kalan)

Hazrat Sakhi Sultan Bahoo says about a true Sarwari Qadri follower:

A true Sarwari Qadri follower is so powerful and courageous that he rides a lion and heads all the Ghaus and Qutbs. By the Grace of Allah the Sarwari Qadri disciples and devotees attain such spiritual heights on the very first day that the whole universe comes in their view. The reality of Sarwari Qadri Faqeer is that he can make disciples of every order spiritually perfect and accomplished because the Saints and dervishes of all the other orders and ways are imperfect and unaccomplished as compared to him. The final level of followers of all the other orders remains inferior as compared to the beginning of a disciple of Sarwari Qadri way, even if they devote their whole life to very hard mystic exercises or lengthy prayers. (Mahak-ul-Faqr Kalan)

My Murshid Kamil Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman who is the current Shaikh of the Sarwari Qadri Order, says about it: The Sarwari Qadri way is free from the pain of mystic struggles, complications of initial levels, forty day seclusions, practice of holding breath, invocation and meditation. There are not any apparent saintly dresses or styles in this way, as it is fed up of all the superficial saintly manners like holding a stick or tasbeeh (chaplet) or wearing cloak and turban etc. The speciality of this way is that the Murshid Kamil takes the Seeker to the extreme levels on the very first day by giving him the Sultan-ul-Azkar (the king of invocations Hoo), Tasawur of Ism-e-Zaat and Mashq Marqoom-e-Wajudia. While the other ways do not have all these. Sultan Bahoo says that the initial level of a Sarwari Qadri disciple is equal to the extreme level of disciples of the other ways. (Shams-ul-Fuqara)

Arif-e-Kamil Qadri means the Murshid Kamil Akmal of the Sarwari Qadri Order who is also the Insan-e-Kamil of his era. Being the complete incarnation of The Essence and The Attributes of Allah, he is Omnipresent and Omnipotent.

Two incidents about Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, which are narrated in all his biographies, will explain about the Omnipresence and Omnipotence of an Arif-e-Kamil Qadri:

Once Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani said while giving sermon, "You are transparent before me, I can see what is in your stomach and what is in your loins. If I was not restricted due to Shariah I would have told you what you have eaten and what you have hoarded in your houses. Nothing is hidden from me." Meanwhile the rain started. To check his claim a person asked him, "If Allah has informed you about every hidden thing, can you please tell us the number of raindrops, just to satisfy our curiosity?" Ghaus-ul-Azam asked, "Are you inquiring about the number of drops of this rain or the raindrops which will fall from the

beginning of the world till the doomsday." That person replied, "This would be better (that you tell the number of all the raindrops)". Hazrat Ghaus-ul-Azam asked him to come forward and then put that person's hand upon his own chest and let him know the number of all the raindrops that would fall till the doomsday, by the Grace of Allah. That man got perplexed. Hazrat Ghaus-ul-Azam said to him, "Although your question was not out of respect but as I have held your hand (taken you as my disciple) I will not let you fall." Then he cleared all the suspicions from the mind of that person by his Divine Attention.

Another incident is related in the biography of Hazrat Ghaus-ul-Azam that once a disciple requested him to have Iftar (meal for breaking the fast) at his house. Ghaus-ul-Azam accepted the invitation. Then another disciple requested the same. Ghaus-ul-Azam accepted his invitation too. Similarly seven of his disciples invited him and he accepted all the invitations.

The next day when the disciples met together, one of them told that Ghaus-ul-Azam had Iftar at his house the previous evening. The other said, "No, he had Iftar at my house." Then the seven of them claimed that Ghaus-ul-Azam was with them the previous day. The servant of Ghaus-ul-Azam was also present there, he told all of them that the previous day Ghaus-ul-Azam did not go anywhere and had Iftar at home.

There are many more miracles of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani as well as other Saints which prove that they have got the attribute of Omnipotence and Omnipresence.

Hazrat Sakhi Sultan Bahoo says about the Arif Billah Faqeer Kamil Qadri:

You find the Arif Billah Saints of the Ummah of Prophet Mohammad present at every place and level because they

- can reach everywhere due to their existence of Noor. (Kaleed-ul-Tauheed Kalan)
- ➤ In the way of Marifat of Allah nothing is hidden from the Arif Billah, he can see everything. (Mahak-ul-Faqr Kalan)
- ➤ The Faquer possessing The Divine Attributes, has got complete authority over both the worlds. (Taigh-e-Barhana)
- The possessor of Divine Sight Arif Billah Faquer has got such powers and authority due to The Eternal Divine Presence gained by Ism-e-Allah Zaat that from east to west and from one corner of the universe to the other, every country, every kingdom and every layer of the earth and sky is under his rule and authority. Such a Faquer, who is drowned in Divine Oneness, is also called "The Master of the Universe". If he wishes, he can bless a penniless person with rule over the whole world and if he wishes he can dismiss the ruler of the whole world and make him a penniless beggar.
- Faquer is the possessor of The Divine Command i.e. the one whose command is never rejected and is obeyed in any case, because the tongue of Faquer is the sword of Rehman. When he says 'Kun (Be)' for something, sooner or later, it definitely happens by the Will of Allah. (Ameer-ul-Kaunain)
- ➤ The Possessor of The Divine Command is also the one whose command is predominant and nobody can overpower him, whether he is alone or with his (inward) army. Hence, it is understood that Faquer himself is the Command of Allah and he predominates even The Divine Command, as Allah says:
 - هِ اللّٰهُ غَالِبٌ عَلَى اَمُرِهِ Meaning: "Allah predominates His Command." (Ameer-ul-Kaunain)
- Faquer has the highest rank in Divine Propinquity. He is Allah's Favoured Companion and is blessed with the Vision of Allah. He is the Master of the Universe having the Power of إِنَّ اللَّهَ عَلَى كُلِّ شَكَى ۚ قَدِيدٍ (No doubt! Allah has command over everything).

He is the Knower and Friend of Allah, the Scholar of the mystical and spiritual knowledge and the possessor of enlightened conscience. He is the Lord and Master of the universe. The entire creation is his captive and slave. The Guarded Tablet with complete details remains under his sight. He is eternally present in The Holy Assembly of Prophet Mohammad and is the ruler over the spirits inside the graves because he has got the power and authority to enliven the

dead by saying: تُمُ بِاذُنِ اللّهِ Meaning: Rise, by the Command of Allah. (Noor-ul-Huda Kalan)

Faquer can enliven the souls by the Zikr of Allah. Christ gave life to the dead only for one moment or one day, but the souls enlivened by the Fuquera get eternal life by the Zikr of Allah with every breath. (Ain-ul-Faqr)

Faqeer-e-Kamil uses all his inward and outward powers just for the betterment of the Ummah of Prophet Mohammad. He converts the common people into Seekers of Allah and the Seekers of Allah into the Lovers of Allah after taking bayat from them and then makes them the Beloved of Allah. He knows each and every condition of his disciples whether physical or spiritual and has complete control over their souls. He uses his spiritual powers to cleanse the hearts and elevate the souls of the Seekers of Allah. These powers are bestowed upon him by Allah Himself. His way of cleansing and elevating the soul of Seeker is exactly the same as was of The Holy Prophet. The Holy Quran describes that way in these words:

Meaning: He (*Allah*) is The One, who sent a (*Glorious*) Messenger among the ignorant people from among themselves, who recites to them His Revelations, cleanses and purifies them (outwardly

and inwardly) and teaches them the Book (the true meaning of the Quran) and Wisdom. (Al-Juma-2)

After purifying the Seeker completely he blesses him with the Vision of Allah and presence in The Holy Assembly of Holy Prophet Mohammad.

Hazrat Sakhi Sultan Bahoo himself is Arif-e-Kamil Qadri and Murshid Kamil Akmal. He states the powers and attributes of an Arif-e-Kamil Qadri as a Murshid Kamil Akmal:

- When a true Seeker sincerely meets an authoritative Murshid Kamil for gaining his beneficence, then, if the Murshid wishes he can grant him authority over the whole world from the east to west or if he wishes he can bless the Seeker with the presence in The Holy Assembly of Prophet Mohammad and grant him the knowledge of the reality of The Holy Prophet. Without the kindness of the Master of Faqr Murshid Kamil Akmal, who has authority over the soul, the inward desires are never fulfilled. However, the Seeker should be essentially sincere. (Kaleed-ul-Tauheed Kalan)
- The Murshid thoroughly and completely knows every inward way and solution of all its problems. The Murshid is a synonym for The Divine Favour. No work is completed without The Divine Favour and Help. So, without a Murshid all your prayers and mystic exercises are useless, even if you spend all your life in such exercises because no one has ever reached Allah without a Spiritual Guide. Murshid Kamil is like an experienced and skilled captain of a ship who has the complete knowledge of sailing. He saves the ship from every storm and calamity. The Murshid himself is the ship and the sailor as well. Only those, who have deep insight, will understand. (Ain-ul-Faqr)
- ➤ You must know that Allah is in the heart of a Murshid Kamil because the ocean of Oneness and Uniqueness of Allah is present in the heart of a Momin. So the person who wants to

find The Reality and seeks Union with Allah, must first of all find a Murshid Kamil because he is the owner of all the treasures of the heart and soul. One who recognizes his inner self never remains deprived of the Vision of Allah. (Ain-ul-Faqr)

- Murshid Kamil is the one, who is aware of every physical and spiritual condition of the Seeker. He must know what the Seeker says or does and what is his status regarding his spiritual journey to the ultimate Closeness of Allah. He must also be aware of all his feelings, ideas and arguments. The Murshid should have such spiritual excellence that the Seeker may always feel him Omnipresent and Omniscient by The Divine effects of Ism-e-Allah Zaat, and believes in him completely. (Kaleed-ul-Tauheed Kalan)
- If a person continues prayers and hard mystic exercises throughout his life and says his prayers on one leg for thirty years, even then he will not be able to know the spiritual secrets and can never have the Vision of Allah. This supreme blessing can never be found without the grace of Murshid. One glance of the Murshid is better than the prayers of years. (Ameer-ul-Kaunain)

The writer (my humble self) has personally observed such spiritual powers of her Murshid Kamil Akmal Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman who is The Insan-e-Kamil of the present era and the Sarwari Qadri Faqeer Kamil Akmal Arif Billah.

There are two kinds of Sarwari Qadri Murshid:

<u>Sahib-e-Ism</u>: He possesses only the Zikr of the Name of Allah not His ultimate Closeness. He manifests only a few of The Divine Attributes and not The Divine Essence. He holds the status of common creation. These Murshids have limited spiritual powers and their disciples spend all their lives in carving the Name of Allah on their hearts and never find Vision and Union

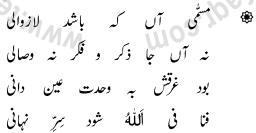
of Allah because the Murshid himself is deprived of this grand blessing, how can he grant it to his disciples.

<u>Sahib-e-Musamma</u>: He is blessed with the ultimate Union and Oneness with The Divine Essence and possesses all the Attributes as well as the Personal Name of Allah. He manifests The Divine Attributes and The Essence. He is Fana Fillah Baqa Billah Faqeer. He holds the status of Insan-e-Kamil and is the custodian of The Trust of Allah. He is the Supreme and the Perfect Murshid who possesses the Light of Guidance. His disciples are blessed with the contemplation of his sacred face through the Tasawur of Ism-e-Allah Zaat. Hazrat Sakhi Sultan Bahoo says about such Murshid:

Arif Billah Fana Fillah Faqeer is the one who is Fana-Fi-Rasool (annihilated in the Prophet), Fana-Fi-Faqr (annihilated in Faqr) and Fana-Fi-Hoo (annihilated in Hoo). (Ain-ul-Faqr)

He explains the difference between the Sahib-e-Ism and Sahib-e-Musamma Murshid in these words:

Sahib-e-Ism possesses only the Zikr of Allah and holds the status of general creation while Sahib-e-Musamma is submerged in The Divine Essence and his status is above all the creations. Since he is completely annihilated and always submerged in The Divine Self, so Zikr is forbidden for him. (Ain-ul-Fagr)



Meaning: The status of Musamma is eternal, where there is no need for invocation, meditation or Union as he is already





The Statement of Risala Roohi Sharif:

Meaning: The author of this treatise, who is absorbed in the Absolute HaHooiyat says, "Since The Divine Reality has dignified me due to The Eternal Benevolence, The Holy Prophet has ordered me to guide everyone, Muslim or non-Muslim, fortunate or unfortunate, alive or dead and he has entitled me as Mustafa Sani¹⁰⁴ and Mujtaba Akhir Zamani¹⁰⁵ with his pearl divulging tongue.

The couplets of Risala Roohi Sharif:

مصطفي	مارا	گرو	بيعت	دستِ
مجابي	مارا	فرزند	است	خوانده
مصطفعاً		بَاهُو را		شر
خدا	ي رين	قين ربگر	t L	خلق
حَسنْ	و از	ز خبین	پایم ا	فا <i>ک</i>
الجمن	برمتن	است	كشتة	معرفت

¹⁰⁴ Mustafa the Second 105 Mujtaba of the last era

Meaning: The Holy Prophet has taken my bayat and called me his son. He has allowed and ordered me to persuade and guide people just for the sake of Allah. My humble self is like the dust of the sacred feet of Hazrat Imam Hassan and Hussain Razi Allah Anhum. (Due to the favour of these exalted personalities) Marifat has become The Divine Assembly for me.

Exegesis: Hazrat Sakhi Sultan Bahoo is referring to the incident of his spiritual bayat at the hands of The Holy Prophet which is already mentioned in the previous pages. He has related this incident in many of his books:

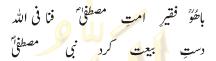
➤ One day, engrossed in Allah's Vision, he was wandering in the suburbs of Shorkot. Suddenly an extremely honorable and dignified rider appeared who held his hand and affectionately said, "I am Ali bin Abu Talib." Sultan Bahoo was young of age, not of intellect. He at once recognized Hazrat Ali and was about to sacrifice himself upon him. Hazrat Ali said, "Son! Today you are summoned in the court of The Holy Prophet." In a moment, Sultan Bahoo found himself in the Assembly of The Holy Prophet. Hazrat Abu Bakar Siddique, Hazrat Umar, Hazrat Usman and the Sacred Family of The Holy Prophet were also present there. First of all, Hazrat Abu Bakar Siddique met him and blessed him with his spiritual attention and left the court, then Hazrat Umar and Hazrat Usman blessed him with their attention and left the court. Then, only The Holy Prophet and his Sacred Family Members were left there. Sultan Bahoo says that he thought that The Holy Prophet would ask him to take bayat upon the hands of Hazrat Ali, but he spread both his own hands towards him and ordered, "Hold my hands" and took bayat from him upon both his sacred hands. Sultan Bahoo says, "When The Holy Prophet persuaded me the Kalma once, all the veils of stations and stages لَا إِلٰهُ إِللَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ were removed. The pre-existence and the eternity became equal for me. After persuasion from The Holy Prophet, Hazrat Bibi Fatima-tuz-Zahra honoured me by saying, "You are my son." I kissed the feet of Hazrat Imam Hassan and Hussain and entered the circle of their slavery. Then The Holy Prophet ordered me, "Call the people towards Allah. Persuade and guide them. Your position will be raised day by day and it will keep elevating till eternity because this is the eternal order of The Holy Lord." Afterwards, The Holy Prophet entrusted Sultan Bahoo to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani who blessed him with the spiritual treasure and ordered him to persuade and show the path of righteousness to people. Hazrat Sakhi Sultan Bahoo says, "When the great rider of Faqr (Ghaus-ul-Azam) blessed me with his kind attention, I surpassed all the spiritual levels from pre-existence till eternity."

Sultan Bahoo writes about his experience of presence in the Assembly of The Holy Prophet, "I saw everything in The Holy Assembly of Prophet Mohammad with my physical eyes and experienced everything with my physical body."

He further writes in Ain-ul-Fagr:

When I found presence in The Holy Assembly of Prophet Mohammad, he took my bayat and ordered me warmly, "Have the courage to guide people on the way to Allah." After persuasion, he assigned me to Hazrat Shaikh Abdul Qadir Jilani. He also blessed me with eternal success and ordered me to persuade people. It owes to his kind favour that, afterwards, whenever I concentrated on the physical or spiritual being of any Seeker, I at once took him to The Holy Assembly of the Prophet Mohammad just with the help of Tasawur of Ism-e-Allah Zaat and Tasawur of Ism-e-Mohammad, without putting him to any hard mystic struggle or supererogatory prayer. Then there remained no veil before him and he saw Ism-e-Allah Zaat everywhere.

Meaning: I have acquired Faqr by The Divine Glance of The Holy Prophet. Now whoever watches my face, becomes a Saint. Then he sees only the Noor of Allah and speaks by the Noor of Allah and his being converts into the Noor of Allah completely because he reaches such level where there is neither body nor name or any other creation. My being has transformed into such Noor of The Divine Nature that whatever I say, in fact is said by The Holy Prophet.



Meaning: Bahoo is the Fana Fillah Faqeer and Divine Guide of the Ummah of Mohammad as The Holy Prophet himself took bayat from him. (Kaleed-ul-Tauheed Kalan)

After taking bayat at the hands of The Holy Prophet and getting beneficence from Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, Hazrat Sakhi Sultan Bahoo was repleted with Divinity. He reached the level of Oneness with Allah at once. Then, to fulfill the formality of taking physical bayat at the hand of Murshid Kamil Akmal of that era, he took bayat at the hand of Syed Abdul Rehman Jilani Dehlvi. Physical bayat is essential in Sarwari Qadri Order otherwise many fraudulents would creep in the order and claim that they have taken spiritual bayat at the hand of The Holy Prophet or any other eminent Saint. The incident of physical bayat of Hazrat Sultan Bahoo, which is stated by many of his biographers, proves that he was already spiritually accomplished and empowered. The incident is related as follows:

Hazrat Sakhi Sultan Bahoo reached home after having this spiritual benevolence and told his mother 'Bibi Rasti' who was a great saintly woman, about this experience. After hearing the incident she said, "Now you should take physical bayat at the hand of a Perfect Murshid." He replied, "But I have already taken bayat at the hands of The Holy Prophet." His mother told him that in the way of Fagr physical bayat is necessary. He asked, "Where I would find a Murshid?" She replied, "Search on the entire earth" and pointed towards the East. Hazrat Sakhi Sultan Bahoo started searching for Perfect Murshid and met many Saints but no one was capable of being his Murshid because his spiritual level was higher than all of them. At last a Saint Shah Habibullah Qadri guided him towards Syed Abdul Rehman Jilani. It is also said that Ghaus-ul-Azam Shaikh Abdul Qadir Jilani ordered Hazrat Sakhi Sultan Bahoo after completing his spiritual training to take bayat upon the hands of Syed Abdul Rehman Jilani Dehlvi. Sultan Bahoo immediately set for Delhi to obey this order. When he was a few miles away from Delhi, a man met him, touched his feet and told him that he had been sent by Shaikh Abdul Rehman Jilani to welcome Sultan Bahoo. He took him to the Shaikh.

Sultan Bahoo met Shaikh Abdul Rehman Jilani on Friday, 29 Ziqa'ad 1078 Hijri (11th May 1668). The Shaikh took him in privacy. Sultan Bahoo received his eternal destiny in the form of Ism-e-Allah Zaat in only one meeting with his Murshid. He found everything he wanted and returned repleted and brimful with the emotions to benefit people with this Divine Favour and Benevolence. On his way back, he started benefiting everyone and made this Divine Benevolence common. As a result, such a large crowd gathered around him that the roads were blocked. The news went around the whole city. When Shaikh Syed Abdul Rehman Jilani heard this, he called him back and asked why he did

that? Sultan Bahoo replied, "O' my respected Murshid! When an old woman buys a pan from the market she checks whether it will work properly or not, or when a young boy buys a bow he also checks its elasticity. Similarly, I was just checking the effects of the bounty I have received from you, as I am ordered by The Holy Prophet that if I benefit and persuade people towards Allah, this Divine Favour will flourish till eternity." Hazrat Shaikh Abdul Rehman Jilani smiled on hearing this argument and said, "O' Bahoo I do not forbid you to benefit people but you must keep in mind that everyone cannot tolerate these Divine Effects."

This incident was first of all mentioned in "Manaqib-e-Sultani" which is the first biography of Hazrat Sultan Bahoo written by Sultan Hamid Ali who belonged to Sultan Bahoo's family. Then it was quoted by his other biographers.

Hazrat Sultan Bahoo was a born Saint. The Divine Effects were obvious from his face since birth. This Divinity reached its peak after getting beneficence from The Holy Prophet and Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Even in his childhood, if a non Muslim saw his luminous face, he accepted Islam there and then without any persuasion. It is related that once he was lying at some place, a group of Hindu ascetics passed by. One of them hit him by his foot and asked him despicably to tell them the way. He got up and recited the Kalma with the way. He got up and recited the Kalma merely by his single glance and the stroke of Kalma recited by his sacred tongue. All of them afterwards became Saints.

Once, Sultan Bahoo got very ill. A Brahman physician was called for his check up but he refused to come and said, "I am afraid, if I will go in front of him, I will become a Muslim. Send his urine in a bottle for diagnosis of the disease." When his urine was sent to the physician, he embraced Islam as soon as he saw it. It must be clarified that the writer of *Manaqib-e-Sultani* has

written that urine was sent but according to the traditions passed on through generations, it is said that his 'Kurta' was sent.

Sultan Bahoo's beneficence is for all, alive or dead, Muslim or non-Muslim. He can convert the unfortunate ones into fortunate ones by his glance. He declares;

Meaning: Bahoo can convert the ominous ones into fortunate ones by his one glance because his glance is Divine due to Oneness with Allah.

Meaning: The glance of Bahoo is in fact the glance of The Prophet. Whoever has doubts about it, is among the reprobates. (Kaleed-ul-Tauheed Kalan)

If a true Seeker of Allah dies without getting the opportunity to be blessed with the company of Murshid Kamil Akmal and travelling the spiritual path under his guidance, he will not remain deprived of The Divine Beneficence of Hazrat Sakhi Sultan Bahoo. He has the power to bless even the dead and elevate his soul to final Closeness of Allah, provided he was a true Seeker of Allah in his life and could not find Murshid Kamil Akmal inspite of searching him with sincere intentions. Sultan Bahoo says:

¹⁰⁶ Long collarless shirt commonly worn by the people of South Asia

Meaning: I have perfect authority over the alive as well as the dead, although being a Murshid and guiding the disciples is not an easy task.



Meaning: I am accomplished in the knowledge of Dawat¹⁰⁷ and its perfect practitioner. I have complete hold and authority over all the spirits.

Such is The Divine Beneficence of Hazrat Sakhi Sultan Bahoo that it is continued forever, even after his physical life. The Seekers of his beneficence can get it spiritually through his books or from his shrine. Whoever turns towards him for any kind of help, regarding any inward or outward matter, is never returned empty handed. Specially the Seekers of Allah are always blessed by his spiritual guidance. Even if they do not visit his shrine they are benefited in their homes, but only if their intention to seek Allah is pure.

Sultan Bahoo says about his eternal life and never ending spiritual elevation:

Some Seekers find eternal presence in The Holy Assembly of Prophet Mohammad and remain at this level. However, I am progressing day by day as my spiritual levels are flourishing every moment and they will keep on elevating since eternity by the Grace of Allah because this is the command of The Holy Prophet and is eternal. (Ain-ul-Faqr)

Due to his eternal beneficence he was awarded the titles of "Mujtaba Akhir Zamani" and "Mustafa Sani" by The Holy Prophet. My Murshid Kamil Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman explains the meanings of these titles as:

¹⁰⁷ The knowledge of communication with the sacred souls of shrines

➤ Both the titles 'Mustafa' and 'Mujtaba' mean "The Chosen and The Desired One". These titles are specific for The Holy Prophet but he himself blessed Sultan Bahoo with the titles of Mustafa Sani (Mustafa the second) and Mujtaba Akhir Zamani (Mujtaba of the last era) which is a symbolic reference to the fact that when the evil practices will become common in the Muslim society then Sultan Bahoo's teachings will provide the Light of Righteousness and a special person belonging to his spiritual Order will promote his teachings and guide the people on the Right Path. That person will be supported spiritually by Sultan Bahoo because he himself will not be physically alive in the last era.

Another statement of Sultan Bahoo which is passed on from generation to generation also refers towards this fact. He says:

When ignorance will prevail and falsehood will overcome the truth, there will be a variety of sects and groups among the Muslims, every sect will consider only itself on the Right Path and all the others as depraved ones, people would hesitate to talk against the wrong sects, those falsely claiming to have the spiritual knowledge will disguise themselves as Saints and occupy the seats of shrines to plunder wealth by looting people, then the fountains of The Divine Light will sprout from my shrine."

This statement is a prediction that in the last era one of his ardent devotees will kill the evil, revitalize and revive the real Islam under his spiritual guidance by promoting his teachings.

In the following verses too, Sultan Bahoo is referring to the same fact:

Meaning: O' my enlightened moon of Faqr, you must rise soon and enlighten the world, which has been overcome by darkness. The Seekers of Allah are wandering in search of The Divine Truth in this age of evil and are waiting for a true Guide like you. Whenever they try to seek knowledge about the path of Truth from some guide, they discover him masked with deception. So, they are waiting for a true Guide like you who will take the Ummah to the Right Path.

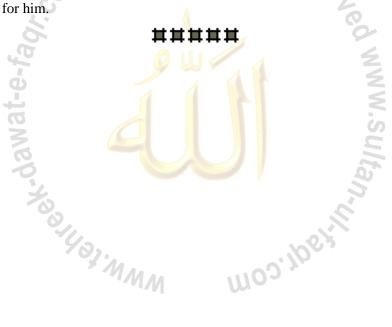
Meaning: O' enlightened moon of Faqr! Rise soon and fill this dark and evil world with The Divine Light. The Seekers and the true Believers of Allah are desperately waiting for you. Hundreds of fake moons (fraud guides and their fake ways) have risen and deceived the Ummah by claiming to be you but without you there is darkness everywhere. When our real moon (a Perfect Murshid of Sarwari Qadri Order who is the true and complete manifestation of The Divine Essence) will appear, the fake moons will disappear and these fraud guides will run away.

Another explanation of the titles of Mustafa Sani and Mujtaba Akhir Zamani is that lacs of people have benefitted from Sultan Bahoo's shrine and the bounty of Faqr is distributed continuously from there, and will continue till the Doomsday. (Shams-ul-Fuqara)

The last line of the couplet of *Risala Roohi Sharif*:



Meaning: "Marifat has become The Divine Assembly for me" refers to the fact that when Sultan Bahoo was blessed from The Holy Assembly of Prophet Mohammad and he got benevolence from all the Sacred Companions, Members of the Sacred Family and the Leader of Faqr Hazrat Ghaus-ul-Azam, then he was never separated from this Assembly. He ever remained in this Assembly spiritually, rather he has now become a part of it. He got Marifat of Hoo from this Divine Assembly. By getting the Marifat of Hoo he also got the Marifat of all these venerable and eminent personalities because at the level of HaHooiyat they all are drowned in Hoo. So, Marifat of "The One" blessed him with the Marifat of all, that is why Marifat has become an Assembly for him.



The Statement of Risala Roohi Sharif:

و منزلِ فقر از بارگاهِ تجبریا حکم شد که" تو عاش مائی" این فقیر عرض نمود که "عاجز را تو فینِ عشق حضرتِ تجبریا نیست" فرمود" تومعثوق مائی" بازاین عاجز ساکت ماند به پر توهٔ شعاعِ حضرتِ تجبریا بنده را ذره وار در ابحارِ استغراق مستغرق ساخت و فرمود!" توعینِ ذاتِ ما بستی و ماعینِ تو بسستیم، در حقیقت حقیقتِ مائی و در معرفَت یارِ مائی و در معوسیرورتِ سرِ یا هو بستی "

Meaning: When I reached the ultimate destination of Faqr The Divine Decree came from The Majestic Court, "You are My Lover." I submitted, "My humble self is incapable of the Love of The Majesty." Then it was commanded, "You are My Beloved". On this, I kept quiet. The Sheen of Ray of Divinity submerged me into the Oceans of Divine Engrossment like a mere particle and The Divine Commandment came, "You are exactly Me and I am exactly you. With respect to Haqeeqat (*The Divine Reality*) you are My Reality and with respect to Marifat you are My Beloved and the secret of YaHoo lies in Hoo."

Exegesis: The last Para of *Risala Roohi Sharif* is a brief account of conversation between Allah and Hazrat Sakhi Sultan Bahoo. Although, Fuqara are perpetually conversing with Allah as Hazrat Bayazid Bastami says, "For thirty years I have been talking to Allah but people think that I am talking to them." Hazrat Sakhi Sultan Bahoo is specially mentioning this piece of conversation because it contains many clues and lessons for the Seekers of Allah and it also describes the status of extreme belovedness of Hazrat Sultan Bahoo in The Court of Allah.

This conversation is taking place at the station of Faqr i.e. the station of Divine Oneness or HaHooiyat. Hazrat Sultan Bahoo is One with Allah but in The Divine Court he is just a humble

servant of Allah. This is the most remarkable attribute of the Fuqara of Ummah of Prophet Mohammad, which they have learnt from him, that even if they reach the zenith of Divinity and gain the ultimate powers, they remain humble before Allah. Inspite of acquiring all the Attributes of Allah and becoming absolutely One with Him, they think themselves as humble servants of Allah.

On the night of Meraj, The Holy Prophet enjoyed the Vision of Allah and found His Ultimate Closeness, but remained humble according to the verse:

(الجُم 17) مَا زَاغَ الْبَصَرُ وَمَا طَغَى (الجُم 17) meaning: And his eyes neither inclined aside nor crossed the limit. (Al-Najam-17)

It is related that when The Holy Prophet reached The Holy Court, Allah asked him, "O' Beloved! What have you brought for Me?" He replied, "I have brought the gift of my humility for You." (Mishkat Sharif, Vol II, Chp Meraj)

Though, Allah has revealed many verses which prove His Beloved Prophet's Oneness with Him but The Holy Prophet never claimed this Oneness, rather he always said شعنین meaning: I am a slave of 'Hoo'. This is the beauty of Shariah of Prophet Mohammad. Whoever tries to go against it, is punished. When Mansoor Hallaj found The Divine Reality within him, he uttered معنین Anal Haq "I am The Divine Reality" out of extreme ecstasy and was hanged till death as a punishment. But the Perfect Fuqara never claim any such thing and always follow the Shariah of Mohammad. Hazrat Sakhi Sultan Bahoo says:

Meaning: I followed Shariah and attained all the ranks which I have, through it. I made Shariah my leader and guide.

Allama Ibn-e-Arabi says:

The greater an Arif is, the more humble is he. (Fusoos-ul-Hikam)

It is because the closer he reaches Allah, the more he observes Allah's Grandeur and Magnificence and finds himself very inferior and minor before Him. Common people cannot observe this Grandeur and Magnificence so they think themselves high and superior. It is related that Allah has appointed two angels at the head of every person. If a person raises his head in pride and vanity those angels push it down and request Allah to push him down as well. If a person lowers his head due to humility, the angels raise it up and request Allah also to raise him.

In the way of Faqr, humility is the most desirable and inevitable act. Without humility no one can reach anywhere in Faqr. Allama Ibn-e-Arabi says:

The men of Allah acquire the Marifat 108 of Allah through humility. They know that there is no other way to the Marifat of that Pure and Perfect Self except through humility. (Futuhat-al-Makkiyyah Vol-II, Chp 7)

Maulana Jalaluddin Rumi says:

In this way (to Allah) the more down to earth one is, the more he progresses.

Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali says:

- Allah opened the way towards Him through humility.
- The more a person is humble, the more beloved is he to Allah.
- In the way of Faqr humility is like a great weapon which saves a Seeker from the attacks of satan and nafs.

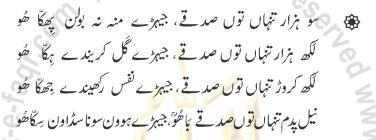
¹⁰⁸ The Divine Knowledge of Allah which is gained only after having His Closeness and Vision.

The levels of Vision of Allah, Fana Fillah and Baqa Billah are attained only after acquiring complete humility. (Mujtaba Akhir Zamani)

Hazrat Sakhi Sultan Bahoo says:

- ➤ I am a Fana Fillah Arif having The Divine Union. I reached this status after perishing myself completely.
- When I got rid of the desires of honour and fame, then Isme-Allah Zaat drowned me in The Oneness of Allah.

Sultan Bahoo says in his quatrains:



Meaning: I sacrifice myself thousand times for those who never complain inspite of the hurdles and difficulties coming in the way of Allah. I sacrifice myself lacs of times for those who fulfill their promises, and million times for those who ever keep their nafs under control. O' Bahoo! I sacrifice myself billions and trillions of times for those who are actually gold but hide their reality and show others that they are simply a metallic coin i.e. they hide their highest level of Oneness with Allah and show others that they are just common humans like them.

The true and perfect Fuqara always hide their reality from the world. Only the Seekers of Allah come to know their reality of Oneness with Allah.

A Faquer annihilates in Allah just because of his intense self-sacrificing Ishq. He wants to find ultimate Closeness of Allah because his Ishq do not let him keep a little bit away from Allah. As a result, Allah grants him Oneness with Him and blesses him

with all His Attributes and Powers. A Faquer demands nothing from Allah except His Vision and Closeness. The Divine Attributes, Powers and authorities are automatically bestowed upon him by Allah as a result of Divine Oneness, he never wanted and demanded them. He annihilated himself because he wanted Union of Allah which is not possible otherwise. Neither he wanted powers and authorities nor levels and ranks. After being blessed by Allah with His Attributes and Powers, he never claims to possess these Powers and Oneness with Allah. He does not even show his superiority over the general people and lives more humbly in the world than others.

Due to this Divine Oneness, Fuqara become Perfect Manifestation of Allah and His Representative in this world but still they want more and more of His Closeness out of their intense Ishq. They use all The Divine Powers and Authorities just to benefit the creation of Allah, but in the Court of Allah they remain as humble and dignified as ever. Neither their Ishq lessens nor their desire to attain more and more Closeness to that Infinite Divine Self ends. They are always saying المنافقة المنافق

The Holy Prophet said:

Meaning: "O' Allah! I cannot praise you enough."

He also said, "O' Allah! I could not get your Marifat as I should have."

Hazrat Abu Bakar Siddique said:

Meaning: Pure is Allah Who does not open the way to His Marifat unless a person admits that he is unable to get His Marifat. (Kashf-ul-Mahjoob)

It is said: السَّكُوْتُ عَرَامٌ عَلَى قَلُوْبُ الْاَوْلِيَاء meaning: "Staying at one place is forbidden upon the hearts of the Saints". So the Lovers of Allah are not satisfied at any level. Out of their humility, keenness and curiosity for more, they are always admitting that they could not Love Allah enough, they could not get His Marifat properly, they could not do justice to His worship. That is why when Allah said to Sultan Bahoo, "You are My Lover", he replied, "My humble self is not capable of the Love of The Majesty". This humble admission made him more adorable in the Court of Allah and He accepted him as His Beloved.

Just as the extreme Marifat of Allah gives the awareness that His Marifat cannot be gained fully, similarly it is the extreme level of Ishq where the Lover admits that he cannot Love Allah enough. His humility and extreme Ishq converts him into the Beloved of Allah, and whom Allah Loves is the most fortunate, honoured and exalted person in both the worlds. People who claim that they love Allah very much or have got Marifat of Allah are actually ignorant of Allah's Love and Marifat. That Boundless and Fathomless Entity can never be Loved or Known enough. However, this realization dawns upon a Seeker only after reaching very close to Him. Only after observing His Magnificence closely a person comes to know about his own lowliness.

The incapability of a person to Love or Know Allah enough should never prevent him from Loving Allah or trying to gain more and more of His Marifat. Because, then he would not be able to achieve the main aim of his life and would not get even a little bit of the blessing of Closeness of Allah. He must follow his Prophet and other sacred ancestors on the path of Ishq and Marifat of Allah. These are the people whose path he prays to follow in his five daily prayers in Surah Fatiha:

O الْهُوبِنَا الصِّرَاطَ الْهُسْتَقِيْمَ وَ صِرَاطَ الَّذِينَ الْعَمْتَ عَلَيْهِمْ meaning: O' Allah! Guide us on the Right Path. Path of those whom you blessed with reward (of your Closeness).

Allah has promised in a Qudsi Hadith "If My slave takes one step towards Me, I take ten steps towards him." He also says "You remember Me (through Zikr of Ism-e-Allah Zaat) I will remember you." The more a person remembers Allah through Zikr of Personal Name of "Ism-e-Allah remembers him. Thus the bond between them gets stronger and a relationship of Lover and the Beloved is developed among them. A true Muslim should never hesitate to love Allah and should always try to get closer to Him by doing the Zikr of Ism-e-Allah Zaat and gain more and more of His Marifat by the spiritual education of Murshid Kamil Akmal.

Allama Ibn-e-Arabi says:

A person gets amazing awareness, Ishq, progress in marvels and eternal life through knowledge. Here knowledge actually means the Knowledge of Allah i.e. Marifat. This Divine Knowledge is like water which gives life to the dead soil of heart, then a variety of fruits of Secrets of Divine Reality are produced in this soil. (Fusoos-ul-Hikam)

Hazrat Ali bin Usman Hajvery commonly known as Data Ganj Bakhsh says:

The Marifat of Allah is the life of heart (soul) and staying away from Allah is the death of heart. Every person is valued according to his level of Marifat of Allah. The person who has no Marifat of Allah is valueless. Marifat is the base of betterment in both the worlds. For a true slave, gaining Marifat of Allah in every condition is the most important thing. (Kashf-ul-Mahjoob)

Hazrat Junaid Baghdadi says:

Marifat of Allah is in fact the greatest spring of beneficence. If the true Seeker of Allah tastes only a bowl from this Divine Spring, he will not need anything from the world or hereafter. The effectiveness and taste of this bowl of beneficence remains till eternity.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says:

Allah has created man just for His Marifat and Union, so it is essential for him to seek only that thing for which he is created. He should not waste his life in useless acts, so that he is not ashamed after death for wasting his life. (Sir'rul Asrar-Section 12)

Marifat of Allah cannot be gained without the Ishq of Allah. The ecstasy of Ishq is the most pleasurable blessing of the world. Hazrat Sultan Bahoo says:

There is such a pleasure and ecstasy in Ishq of Allah that if an excellent scholar finds just a drop of it, he will be drowned in it forgetting all his knowledge. (Kaleed-ul-Tauheed Kalan)

Without the Ishq of Allah, all the prayers, good deeds, mystic struggles, rather the whole life of a person is useless and fruitless.

Hafiz Shirazi says:

The person who does not Love Allah purely, all his prayers are surely deceitful, hypocritical and fruitless. (Dewan-e-Hafiz)

Bulleh Shah says in his poem "Ne mein hun sunya" ني ميل بهن سنيا:

- ➤ The religious scholars and theologians cannot even think about the spiritual elevation at which the Lovers of Allah reach by crossing all the levels of knowledge and intellect.
- ➤ Mian Mohammad Bakhsh says:

Meaning: People who do not possess The Divine Love, their life is useless and worthless. Without Ishq (of Allah), there is no difference between a man and a dog.

Meaning: Dogs are better than the people who do not possess The Divine Love because the dogs watch their master's house patiently even when the master does not feed them and kicks them out, still they continue serving their master without the greed of reward.

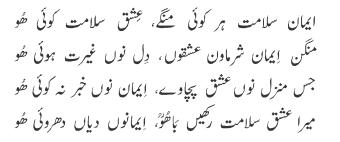
Allama Iqbal also declares that faith is incomplete without Ishq:

Meaning: The first and the foremost guide of heart, wisdom and insight is Ishq. Without the Ishq of Allah, the interpretations people derive from the laws of religion are just the idol temple of their own thoughts and ideas.

Iqbal does not consider that person a Muslim, who does not love Allah ardently.

Meaning: If a Muslim is not an ardent Lover of Allah, he should not be considered a Muslim, he is an infidel.

Hazrat Sakhi Sultan Bahoo says:



Meaning: Everyone wants to save his faith, no one wants to have the treasure of Ishq. It can only be desired by the True Seekers of Allah. I am hurt at the behaviour of the seekers of heaven who only wish the safety of their faith and are afraid of seeking the Love of Allah. I want to tell them that the faith does not even know about the destination of Divine Closeness to which The Divine Love has access. In the last line, he prays and requests his Murshid, "O' my Perfect Guide! Please save my Ishq and grant me perseverance upon it because my Ishq is endear to me more than my faith."

So, a Muslim should beg Allah to grant him His Ishq because without the Love of Allah faith is incomplete and hollow. Loving Allah intensely is the attribute of true Momins as Allah says:

Meaning: And those who are true Momins love Allah intensely. (Al-Baqarah-165)

Allah grants everything that is asked with sincerity. He never rejects the pray of the person who asks for His Love because He Himself wants His men to love Him as He has created them for His Love and Marifat only. It is not He who turns away His attention from His men rather it is the disloyal men who turn away from Him towards this carrion and insincere world. Allah is always calling them to returns to Him leaving the mortal charms of this world. He says:

Meaning: Will you sit patiently (i.e. would you not travel towards Allah) while your Lord is looking towards you. (Al-Furgan-20)

Meaning: And (O' people) the life of this world is nothing but a game and pastime. No doubt! The destination of the hereafter is the real life. Would they understand it. (Al-Ankabut-64)

Meaning: The worldly life is nothing but a play and fun and certainly the abode of the hereafter is far better for the people having fear of Allah, do you not understand? (Al-Inam-32)

Meaning: Know that the life of the world is nothing except pastime and game, superficial fake beauty, mutual boasting, self praise and struggle to excel in wealth and progeny over one another. (Al-Hadeed-20)

Meaning: For the people of the world, the temptations of women, progeny, hoarded treasures of gold and silver, elegant branded

horses, cattle and cultivations are adorned. These are just the provisions of the worldly life. Allah is the real and best destination. (Al-e-Imran-14)

The Holy Prophet also declared the love of the world as a big danger to the faith. The sacred sayings of The Holy Prophet in this context are given:

The world and everything which is in the world are cursed.
 (Ibn-e-Maja)

Hazrat Abu Hurera states that The Holy Prophet said:

- The world is a prison for Momin and a heaven for the infidel.
- The world is carrion and its lovers are dogs.
- The world is the paradise of donkeys.
- The world is a dog's house
- The pleasure of the world is the flesh of a pig.
- The pleasures of the world are the conceited pride of the infidels.
- The world is the darkness of the heart.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani expounds:

The heart which possesses love of the world is oblivious of pleasures of the hereafter and the heart which possesses love of the hereafter is veiled from the pleasure of Closeness to Allah. As love of the world goes on increasing in your heart, love of the hereafter is decreased and when the love of the hereafter is increased in your heart, the Love of Allah is decreased. (Al-Fateh Rabbani, Section-10)

Shaikh Fariduddin says:

The world is a hidden fire in which all are burning except the Lovers of The Real Beloved.

Hazrat Sakhi Sultan Bahoo also exhorts to renounce the desires of the world in his teachings. He mentions the catastrophes of the world:

- The world is a painful calamity which takes a person away from the Remembrance and Love of Allah. (Ain-ul-Faqr)
- The seeker of the world is either a hypocrite or a fraudulent.
- The world is a satan and its seekers are devils.
- The world is hypocrisy and its seeker is a hypocrite.
- The world is a lie and its lover is a liar.
- The world is polytheism and the seeker of the world is a polytheist.
- The world is wickedness and its seeker is a wicked person.
- The world is a curse and its seeker is cursed.
- The world is complete ignorance and its seeker is an ignorant person.
- ➤ He further says:

Meaning: The man who is wrecked in the craving for the carrion world can never be the Seeker of the Vision of Allah. O' Seeker of Allah! Erase the features of everything other than Allah from the book of your heart. (Kaleed-ul-Tauheed Kalan)

- ➤ The heart which is filled with the love and desires of the world and is darkened by the evil, can never be blessed by Allah. (Ain-ul-Faqr)
- ➤ The Holy Prophet said, "Renunciation of the world is the base of all the prayers and the love of the world is the root cause of all the sins." Almost one lac twenty four thousand Prophets from Adam till Prophet Mohammad said the same thing and ordered to renounce the world, even then, why do you err to go against all of them? (Ain-ul-Faqr)

Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali said:

- Living in the world should be like floating of a boat on the water. As soon as the water penetrates the boat, it sinks. Similarly, man should not let the love of the world penetrate his heart. This is the philosophy followed by all the Saints to reach Allah.
- ➤ Everything which deviates the human heart from Allah towards itself is worldliness.
- Renunciation of the world in fact means the renunciation of the lust of worldly pleasures and the inward detachment from the world. Marifat of Allah can never be achieved without renunciation of the worldly love because The Divine Love and the worldly love cannot be retained together into the same heart.
- This material world is in fact like a shadow. If you turn your back towards the sun, your shadow would be in front of you and if you go forward to capture your shadow, it would walk ahead of you and can never be captured. But if you turn your back towards your shadow and walk facing the sun, your shadow will run after you. Similarly, if you turn away from Allah and run behind the pleasures of the material world, you can never capture them but if you turn towards Allah diverting from the world, it would start running after you. (Shams-ul-Fuqara)

People who claim to have Love of Allah but their hearts are filled with the love and desires of the world or the hereafter are absolute liars. Allah clearly declares in The Quran:

Meaning: Allah has not made two hearts in the breast chamber of any man. (Al-Ahzab-4)

Every person possesses only one heart, either the love of this world and hereafter can be retained in it or the Love of Allah. Allah is وحدة لاشريك meaning: "The One having no partners". Since He has no partners, the heart of a Muslim cannot be shared among the Love of Allah and love of the world. Hazrat Sakhi Sultan Bahoo says:

➤ The love of the world and religion cannot coexist in the same heart, just like fire and water cannot be retained in the same utensil. (Ain-ul-Faqr)

To be blessed with the Love of Allah, a person should purify his heart from the worldly desires and then seek Allah's Love. Allah has promised, "Ask Me, I shall grant you." Common Muslims usually waste their prayers by requesting for those blessings which are either already written in their destiny and will get them on the fixed time even if they do not ask for them, or for those blessings which are not written in their destiny and will not get them in any case, as Allah has written everyone's fate and has broken The Pen. When Allah says, "Ask Me, I shall grant you", He means, "Ask Myself and My Love and My Closeness from Me, do not hesitate to ask this greatest blessing of the world. If you ask earnestly I shall definitely grant you." Allah promises:

Meaning: And those who struggle for My Closeness, I certainly guide them in My Way (of striving for My Love and Marifat). (Al-Ankabut-69)

Hazrat Sakhi Sultan Bahoo tells the way of getting the blessing of Love of Allah:

Meaning: O' Bahoo! The roof of Ishq is very high, just use the ladder of Zikr of Ism-e-Allah Zaat to reach it. It will take you to every spiritual destination. Even, it can take you to The Divine World. (Ain-ul-Faqr)

One who truly wants to be blessed with Love, Closeness and Marifat of Allah should first of all find Murshid Kamil Akmal of Sarwari Qadri Order and get Zikr and Tasawur of Ism-e-Allah Zaat from him after taking bayat at his hand. Then, he should cover all the spiritual levels under his supervision with perseverance and complete submission until he becomes the Beloved of Allah from a Lover.

Hazrat Sakhi Sultan Bahoo reached the level of HaHooiyat due to his intense Ishq and Allah declared him His Beloved due to his extreme humility which he maintained even at this final level of Oneness with Allah. When Allah declared him His Beloved, he kept quiet. Here "keeping quiet" has much significance which should be understood by the Seeker.

To reach the level of Ultimate Closeness with Allah, the attribute which is equally important and essential in addition to Ishq, humility, sincerity, perseverance and renunciation of the world is the submission and surrender to The Will of Allah. Keeping quiet is a symbol of submission of Hazrat Sultan Bahoo before Allah's Will and Decision. Every will of The Beloved is accepted quietly and humbly by the Lover. Ishq in fact is another name for submission. A Lover never goes against the will of his Beloved. Whatever is the Will of Allah is the will of His Lover.

Submission to Allah's Will is the core and locus of the path of Faqr. My Murshid Kamil Akmal Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman describes the meaning and significance of the submission to Allah's Will in these words:

When a person submits that he will accept everything written in his destiny happily and will never complain to Allah or go against His Will, it is called the primary level of submission i.e. Tasleem. When he actually has to face his hard destiny and even then he remains satisfied and keeps his faith firm in Allah no matter how worse the destiny may appear; neither he complains nor runs away from his destiny, thus actually submitting before Allah, then this is the final level of submission and is called Raza i.e. to be pleased at Allah's Will. Tasleem is a state of submission before the appearance of destiny and Raza is surrendering to The Divine Will after the occurrence of whatever is written in destiny.

In Faqr, the devoted Seeker of Allah considers every blessing and every loss as the Will and Decision of Allah. When blessed with something, he should not feel proud and in times of sorrow, he should not be disappointed. The best behaviour of Seeker of Allah is that in the worldly as well as spiritual life he stays in the fear of displeasing Allah but at the same time hopes the best from Him. He must be pleased at the Will of Allah and submit to Him in every condition whether peace or grief, comfort or anxiety, convenience or misery, illness or health, hunger or satiation etc. Only such a Seeker is accepted and approved in the Court of Allah.

Complete submission to the Will of Allah is among the final spiritual stations and it is the station of The Satisfied Self (*Nafs-e-Mutmaina*). Allah says:

Meaning: "O' Satisfied Self! Return to your Holy Lord in the situation that He is pleased with you and you are also pleased with Him. (Al-Fajr-27-28)

Allah says in the Quran that only those people are destined to have the Vision of Allah who surrender before His Will.

Meaning: Who is better than the person who surrenders himself before the Will of Allah, he is the Mohsin¹⁰⁹. (Al-Nisa-125)

Meaning: Indeed! Who submits himself before the Will of Allah, is the Mohsin and for him, there is a reward from Allah and he would not have any fear and grief at all. (Al-Baqarah-112)

It is proved from the above verses that the most desirable act is to submit before Allah's Consent and to always be grateful to Him for His blessings and even keep patience while He inflicts troubles. In His Court, the faith of only that person is accepted and approved who submits to His Will with complete sincerity of his heart and withdraws all his own wishes and desires for Allah's Pleasure and Consent. This behaviour makes it easier for the Seeker to accept and face the troubles and calamities which befall on him. Then, in every phase of his life he adopts the path of submission to The Divine Will by sacrificing his own wishes for Allah's Will. (Shams-ul-Fuqara)

The slogan of true Lovers of Allah is "Sar-e-Tasleem khum hai jo Mizaj-e-Yaar mai aye" meaning: "I surrender to my Beloved's wish". It is also their attribute that whenever they face failure or something goes wrong in their life they consider it as a result of their own faults and do not blame Allah or destiny, and when they get success and honour they consider it the Blessing and Favour of Allah only and do not consider it as a result of their own hard work or qualities. Hence,

¹⁰⁹ According to religious scholars and exegetical writers of Quran 'Mohsin' is the man with spiritual beauty who has devoted all his efforts towards acquiring the station of Ehsan, where he will have the Vision of Allah.

are saved from raising objections on Allah at times of failure and hardships or becoming arrogant at times of success and ease.

The Holy Prophet said:

Meaning: A single particle cannot move without Allah's Will.

The Lovers have complete faith that everything happens by Allah's Command and Allah never does wrong. Whatever He does is only for the betterment of His creation. So, they neither interfere in the destiny nor try to change it. They remain contented in every situation. This complete submission raise their levels more quickly. Iqbal says:

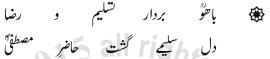
Meaning: The spiritual levels of the Seekers who surrender to The Divine Will are raised every moment by The Divinity.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says:

- At the occurrence of what is written in the destiny, raising objections on Allah is the death of Faith, Trust, Tauheed and loyalty. The heart possessing true faith never says 'why' or 'how', its job is to say 'Yes' (i.e. he obeys to The Divine Ordain and does not opine). To argue and raise objections is in fact the habit of the nafs. (Al-Fateh-Rabbani, Section-01)
- According to Hazrat Junaid Baghdadi, "Submission means to obliterate one's choice and to apprehend calamity as a blessing."
- ➤ Allama Iqbal expresses:

Meaning: Faqr is the path of eagerness, passion and submission to The Divine Consent. This is the treasured possession of The Holy Prophet which we have inherited from him and now we are its custodians.

Hazrat Sakhi Sultan Bahoo says:



Meaning: O' Bahoo! Adopt submission and surrender to the Will of Allah, as the pure heart having this blessing achieves presence in The Holy Assembly of Prophet Mohammad. (Kaleed-ul-Tauheed Kalan)

When Hazrat Ibrahim Khawas was asked about the Love of Allah, he replied, "Love of Allah is that all your plans are finished, all you desires and personal attributes are burnt to ashes and you drown yourself in the Ocean of His Divinity."

So, Love of Allah actually means complete submission to Him. Only such a heart which submits to Allah's Will, can reach the level of Oneness with Allah.

When a Faquer becomes The Beloved of Allah, Allah Loves him the way which is out of this world and beyond anyone's speculation. He blesses the Faquer with all His Secrets and grants him with such Marifat which is not written in any of the worldly books. This Marifat and Closeness is full of wonders and is amazingly pleasurable, but is a secret between Allah and His Beloved. Rather it is very true to say that there are not any words to describe that wonderful experience. As Allah says about the night of Meraj:

Meaning: So, (on the station of extreme Nearness and Union) He (Allah) revealed to His (Beloved) slave whatever He revealed. (Al-Najam-10)

Neither Allah disclosed what he revealed nor His Beloved did. At this point of ultimate intimacy, whatever happens between the Lover and the Beloved should be kept secret as it is not for the common people to know. Only those who reach here, can find the Ultimate Marifat and the Secret of Divine Secrets. Hazrat Sakhi Sultan Bahoo is pointing towards this secret relationship that established between him and Allah by saying, "The Sheen of Ray of Divinity submerged this slave into the oceans of The Divine Engrossment like a mere particle."

Ray of Divinity is the final Theophany after which nothing related to the creation remains in the Lover. His own existence is lost and he is surrounded and enveloped by Divinity completely. Hazrat Sakhi Sultan Bahoo is comparing himself with a mere particle just out of humility and also to give an idea to the reader about the fathomlessness and vastness of the Ocean of Divinity as compared to a humble slave. Oceans of Divine Engrossment refer to the engrossment in the oceans of wonders of Ishq and the Marifat. When the Ishq of Lover is responded by Love as well and he becomes the Beloved also, his Ishq increases limitlessly. Such Ishq submerges the Lover completely into itself. He becomes unconscious of everything other than the Beloved. Completely engrossed in the Ishq, he keeps on getting more and more Marifat of Divinity. The Marifat of Allah has no end. Marifat gained at one level creates anxiousness to gain its next level. The next level improves Marifat and also the keenness to get more Marifat. So Marifat at every level is better than the previous level. Marifat simply means to know Allah more and more closely. The closer a person gets the more Marifat he gains. Neither is there any limit to His Closeness nor to His Marifat.

If the Divine Ocean of Marifat is compared with the worldly ocean then one can understand that it is impossible to have knowledge of every nook and corner of the ocean. The diver submerges himself in the ocean and goes on and on exploring it. There are infinite beautiful and wonderful creatures and places in it. There are also many dangerous creatures and places in it, they can harm the diver but not the ocean. The Seeker at the initial level of Marifat is like a diver who needs an expert coach in the form of Murshid who would save him from the dangers. But the explorer at the final level of Oneness with Allah is like an ocean himself who has no harms and worries. He gains Marifat of Allah becoming One with Him, which is the Perfect Marifat.

There is no other pleasure equal to the pleasure of knowing Allah. How beautiful would be that Entity who is the Creator of Beauty! How wonderful would be the Creator of wonders! The pleasure of knowing Him cannot be described in words.

Abu Hamid Imam Ghazali says:

Person who tastes the pleasures of having Marifat and Knowledge of The Divine Reality enjoys it so much that if he is given the opportunity to enjoy all the pleasures of heaven in this world instead of pleasures of Marifat, he would definitely prefer Marifat. (Kemiya-e-Sa'adat)

One who has not tasted it can never know its pleasure. The Prophets and Saints sacrificed all their worldly pleasures just to get it.

Allah gives His final Marifat to His Beloved Faquer Bahoo Himself and that is imeaning: "You are Me and I am you". A Faquer can never say this with his own tongue even when he knows it with perfect belief that there is nothing in his outward and inward except Allah. So Allah Himself tells him, "You are nothing except Me, know yourself if you want to know Me, I am hidden in you and manifested by you as well."

Hazrat Ibrahim Al-Jaili writes in his book "Insan-e-Kamil" that at this level of Oneness, Allah says to His Beloved:

You are My Friends. You are My Beloved. You are My Desire. Among The Divine Secrets you are My actual Secret. Among all of My Noors, you are My actual Noor. You are exactly Me. You are My adornment, My Beauty, My every Attributes. I am your name, your ritual, your sign and your symbol. You are comprehensive for every creation and the reason behind the creation and The Creator. You draw closer to Me due to My Omnipresence while I am closer to you with My Essence. So do not stay away from Me as I am The meaning: "I وَ نَحْنُ أَقْرَبُ الْيَهِ مِنْ حَبْلِ الْوَرِيْدِ (تَ-16) One who said am closer to you than your jugular vein" (Qaf-16). O' Man! Do not get bounded by the name غيث Abd (slave). If Lord was not there, there would not have been any slave. You manifested Me as I manifested you. If there wasn't your slavehood, there would not have been My Lordship. You made Me "Exist" as I made your existence. If there wasn't your existence there would not have been My Existence. O' My Beloved! Be sure to remain close to Me. I Love you as it is My Attribute to Love and I made you for Myself. So, do not indulge with anyone other than Me and do not let anything other than Me indulge in you. O' My Beloved! Smell My Fragrance in everything to be smelled, feel Me in everything to be felt, touch Me in everything to be touched and wear Me in everything to be worn. My Beloved, I in fact mean you and you actually refer to Me. You are actually the one who implies "Me." (Insan-e-Kamil)

This is the actual status of Faquer-e-Kamil who has become the Beloved of Allah. In the statement of *Risala Roohi Sharif*, Allah is saying to Hazrat Sakhi Sultan Bahoo, "You are exactly Me and I am exactly You. With respect to Haqueqat (*The Divine Reality*) you are My Reality and with respect to Marifat you are My Beloved." In this statement Allah is Himself declaring the status of Sultan Bahoo at the levels of HaHooiyat, YaHoot and LaHoot. "You are exactly Me and I am exactly you" refers to the status of Hazrat Sultan Bahoo at the level of HaHooiyat. "With respect to Haqeeqat (The Divine Reality) you are My Reality" refers to his status at the level of YaHoot. "With respect to Marifat you are My Beloved" refers to his status at the level of LaHoot. Here only the three highest levels of non-creation i.e. HaHooiyat, YaHoot and LaHoot are mentioned while the lower three levels of creation i.e. Jabrut, Malakut and Nasut are not mentioned because after reaching the station of Fana Fillah Baga Billah, Hazrat Sakhi Sultan Bahoo has become above creation i.e. just the Noor of Hoo. Allah has only mentioned these three levels because actual Marifat of Allah starts from the world of LaHoot and reaches its extreme at HaHooiyat. In mystic terminology "Haqeeqat" refers to the level of YaHoot and "Marifat" refers to the level of LaHoot. Description of status of Hazrat Sakhi Sultan Bahoo at these levels by Allah Himself is a clue for the Seekers that whoever wants to have Marifat of Allah should get Marifat of Sultan Bahoo as he is "The Reality" and "Beloved" of Allah at YaHoot and LaHoot respectively. While at HaHooiyat he is exactly The Same as Hoo. After his physical life, Marifat of Hoo can be gained through the Faqeer-e-Kamil i.e. Insan-e-Kamil of the current era who is designated as the Murshid Kamil Akmal of Sultan Bahoo's Sarwari Qadri Order because he is the descendent of Sultan Bahoo and heir of all his Levels, Ranks, Powers and Treasure of Fagr.

The source of Marifat and Ishq of Hoo is the Zikr of "About Which is given by the Sarwari Qadri Murshid Kamil Akmal after bayat. That is why, Allah is saying that "The secret of YaHoo lies in Hoo". Here "Hoo" refers to the Zikr of Hoo and "Ya-Hoo" refers to Insan-e-Kamil who is the First Manifestation of Hoo. When he saw Hoo at the level of YaHoot, he called Him

as "Ya-Hoo" i.e. "O' Hoo". To know The Divine Secret and Reality of Insan-e-Kamil and recognize him, the Zikr of Hoo is inevitable. Hoo is the extreme stage of Zikr of Ism-e-Allah Zaat.

The Zikr of Ism-e-Allah Zaat has four stages اللهُ (AllaHoo, Lillah, LaHoo, Hoo). The Glorious Name (AllaHoo) has the great quality that if first '), Alif of اللهُ (AllaHoo) is removed it becomes الله (Lillah) which means "for Allah", it is also Ism-e-Zaat. In The Holy Quran Allah says:

Meaning: Whatever is in the heavens and in the earth is for Allah.

If the first 'U' (Lam) of (Lillah) is removed, it becomes (LaHoo) which means "for Him." It is also Ism-e-Zaat as Allah says in the Quran:

Meaning: For Him is all the Kingdom and Glory and He has complete Command over everything.

If second \bigcup (Lam) is also removed it becomes ' \bigoplus ' (Hoo). ' \bigoplus ' (Hoo) is a pronoun for Allah, as used many times in the Quran for Allah:

Meaning: (Hoo) is Allah, no one is to be worshipped except (Hoo).

The Mystic, Fuqara and Arifeen have claimed that the Zikr of (Hoo) is Sultan-ul-Azkar i.e. The King of invocation.

Imam Raazi says:

> مُو (Hoo) is the Ism-e-Azam.

Allama Ibn-e-Arabi says in Futuhat-al-Makkiyyah (Vol II):

کو (Hoo) is the Supreme and the most elevated Zikr of Arifeen.

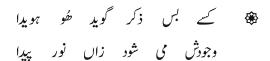
Hazrat Sakhi Sultan Bahoo says:

Meaning: The Zikr of عُو (Hoo) is the final stage of Zikr for the invokers.

When, due to continuous Zikr, هُو (Hoo) dominates the being of the invoker of 'هُو ', then there remains nothing in him except (Hoo). (Mahak-ul-Fagr Kalan)

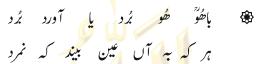
Meaning: Bahoo annihilated in هُو (Hoo) and became immortal with Hoo because he found the complete secret of Hoo.

Meaning: Bahoo has lost himself in Hoo, how could he be found? Now he is eternally present in The Holy Assembly of Prophet Mohammad by annihilating himself in the Noor of Allah.



Meaning: The person who achieves the Zikr of Hoo i.e. his heart is invoking Hoo automatically all the time, his whole body (*physically and spiritually*) is converted into Noor.

Meaning: By the Zikr of Hoo, which is the Ism-e-Azam, a Seeker reaches the status of Fana Fillah. That is why Bahoo remains busy in the Zikr of 'Hoo' day and night.



Meaning: Bahoo became immortal by annihilating in 'Hoo'. This is not strange at all because the one, who has the privilege of seeing 'Hoo', can never die. (Ain-ul-Faqr)

Meaning: The Zikr of المُونِ (Ya Hoo) guided Bahoo and led him to the Mohammadan Reality.

Meaning: 'Hoo' is the eternity and Hoo is the extremity. The Seeker who reaches 'Hoo' becomes Arif. By annihilating in 'Hoo', he himself becomes Hoo.

Meaning: Bahoo continuously invokes the Zikr of 'Hoo' which is like a bare sword. Bahoo kills the atheist nafs with this sword continuously.

- ➤ If you want to know the secret of 'Hoo', then expel everything from your heart except Allah. (Qurb-e-Deedar)
- The Zikr of Hoo affects its invoker in such a way that he starts loving Hoo (*Allah*) extremely and is disgusted by everything except Allah. (Ain-ul-Faqr)
- When one invokes Ism-e-Hoo by heart, he likes nothing except Allah. People think he is ignorant or insane but in fact, he has found Divine Presence in the Court of Allah Almighty. (Mahak-ul-Faqr Kalan)

All these marvellous effects of Zikr of Hoo are achieved only if a Seeker gains it from a Murshid Kamil Akmal of Sarwari Qadri Order of Sultan Bahoo after taking bayat at his hand with pure intention to have Vision and Closeness of Allah.

In the past the Zikr of Ism-e-Allah Zaat was given by Murshid Kamil in the above mentioned four stages i.e. (AllaHoo, Lillah, LaHoo, Hoo). It took a lot of time and devotion to attain the final stage of Sultan-ul-Azkar شه which is the actual and immediate medium to gain Closeness of Allah and recognize Him. Weak disciples usually could not reach the extreme stage Sultan-ul-Azkar شم (Hoo). Now, by the Grace of Allah, the current Murshid Kamil of Sarwari Qadri Order, Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman is granting the Zikr of Sultan-ul-Azkar شم (Hoo) and golden Ism-e-Allah Zaat for Tasawur on the first day of bayat because of his unmatched spiritual powers and infinite Divine Beneficence.

Doors are open for all those who want to be blessed with the Ishq, Marifat and Vision of Allah after getting the purgation of nafs and soul.



The exegesis of *Risala Roohi Sharif* is completed by The Divine Beneficence of Hazrat Sakhi Sultan Bahoo and spiritual help and favour of my Murshid Kamil Akmal Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus.

وَصَلَّى اللهُ تَعَالَى عَلَى خَيرِ خَلُقِهِ هُحَتَّى وَآلِهِ وَآصَعَابِهِ وَ وَهُلِي اللهُ تَعَالَرُكُمُ الرَّاحِمِينَ لِرَحْمَتِكَ يَا اَرْكُمُ الرَّاحِمِينَ لِرَحْمَتِكَ يَا اَرْكُمُ الرَّاحِمِينَ لِرَحْمَتِكَ يَا اَرْكُمُ الرَّاحِمِينَ لِي وَلَا يَعْلَى اللهُ وَاصْعَابِهِ وَاهْلِ بَيْتِهِ الْجُمَعِيْنَ لِبِرَحْمَتِكَ يَا اَرْكُمُ الرَّاحِمِينَ لَا يَعْلَى اللهُ وَاهْلِ بَيْتِهِ الْجُمُعِيْنَ لِبِرَحْمَتِكَ يَا اَرْكُمُ الرَّاحِمِينَ لِي اللهُ وَاهْلِ بَيْتِهِ اللهُ اللهِ اللهُ اللهُ

GLOSSARY

A

Abad Eternity

Abd Slave of Allah

Abdal, Autad Spiritual ranks of Saints

AbduHoo Perfect Slave of Allah having Hoo in his inward

Alam-e-Ahdiyat The station where Allah is All Alone.

Ahl-e-Bait Sacred family members of The Holy Prophet

Ain-ul-Yaqeen Faith gained by seeing

Akmal Accomplished

Alam-e-Jabrut The world of souls or The connecting world

Alam-e-LaHoot The world of Absolute Divinity

Alam-e-Malakut The spiritual world of symbolic forms of bodies

which cannot be touched, like that we see in

dreams.

Alam-e-Nasut The world of physical bodies. The material world

Alchemy Knowledge of turning baser metals into gold

Arif Knower of Allah

Arif Billah Knower of Allah who is One with Allah

Arifeen Plural of Arif-The Knowers of Allah

Arsh The Divine Throne, Empyrean

Ashiq The Divine Lover

Auliya Plural of Wali, Friends of Allah, Saints

Azal Pre-existence

B

Baqa Billah Immortal with Allah

Bashariat Human element

Bashr Human

Bayat Oath of Allegiance; When a person becomes a

disciple of a Murshid he takes bayat at his hand which means that he hands over himself to his Murshid in exchange of spiritual guidance. This in fact is a pact between Allah and His slave which eternally bonds a disciple with his Murshid

D

Dawat Spiritual Knowledge of communicating with the

souls of shrines

Deedar-e-Elahi Vision of Allah

F

Fana Fillah Annihilated in Allah

Fana-Fi-Rasool Annihilated in The Holy Prophet

Fana-Fi-Shaikh Annihilated in the Spiritual Guide

Faqeer One who is accomplished in Faqr. The Perfect

Saint who travels the path of Faqr and reaches its

final destination i.e. Oneness with Allah

Faqr The Divine Path which leads to the Vision and

Union of Allah

Fuqara Plural of Faqeer

 \mathbf{G}

Ghani Having all wealths and powers, Generous

Ghaus Saint of highest level

Η

HaHooiyat Station Beyond all the stations where there is

form i.e. He is لَيْسَ كَمِثْلِهِ شَيْءٌ

Incomparable with anything.

Haq The Divine Truth

Haqeeqat The Divine Reality

Haqeeqat-e-Insania The Human Reality

Haqeeqat-e- The Mohammadan Reality

Mohammadia

Haq-ul-Haqeen Faith gained by experience

Hazoori Divine Presence

I

Ilham Divine Inspiration

Ilm-ul-Yaqeen Faith gained through knowledge

Insan-e-Kamil The Universal Divine Man

Ishq, Ishq-e-Haqeeqi Intense and self sacrificing Divine Love

Ishq-e-Majazi Love of Murshid Kamil

Ism-e-Allah Zaat Personal Name of Allah which represents The

Divine Essence and all Divine Attributes

Ism-e-Azam The Greatest Name of Allah having all the Powers

of Allah. Ism-e-Azam is The Divine Word by saying which with pure and perfect heart all problems are solved and treasures are gained. It is the most powerful word and according to mystics it must be Ism-e-Allah Zaat diff because no word

can be more powerful than ﷺ.

Ism-e-Mohammad Personal Name of Prophet Mohammad

J

Jalal Divine Wrath and Majesty

Jamal Divine Beauty and Compassion

Jamiat Accumulation of all The Divine Attributes and

spiritual levels in the inward of Seeker of Allah

K

Kalma Tayyab The Holy Creed كَرَالِهُ إِللَّا اللَّهُ مُحَمَّدُ رَّسُولُ اللَّهِ meaning:

There is no one to be worshipped but Allah Mohammad is His Messenger. It is necessary to recite this Kalma by tongue to embrace Islam

Kamil Perfect

Karamat Miracle

Kashf Unveiling

Khalifa Spiritual Successor, Representative

Khilafat Spiritual Succession. When a Murshid grants

spiritual powers and permission to his selected disciples to take further disciples under their bayat and guide them using the spiritual powers then it is said that he has granted them the

Khilafat.

Khirqah A Cloak given by the Murshid to his successor as

a symbol of succession

Koh-e-Toor Mount Sinai

Kun FaYakun "Be! And it becomes." Allah gives the order of

Kun (Be) and it is FaYakun (done).

Kursi The Divine Chair

Kurta Long collarless shirt

L

La-Makan Station beyond time and space

 \mathbf{M}

Madzillah-ul-Aqdas Prayer for a living Saint"May he live long"

Madrassah Religious Institute

The Holy Assembly of Prophet Mohammad Majlis-e-Mohammadi

The devotee who cannot tolerate the effects of Majzoob

Divine Theophanies and loses his senses.

Malik-ul-Mulki Master of the Universe

Maqam-e-Mehmood Refers to the level of YaHoot.

Gnosis, The Divine Knowledge of Allah which is Marifat

gained only after having His Closeness and

Vision

Mashooq Divine Beloved

Mashq Marqoom-e-Practice of inscribing Name of Allah on body Wajudia

in a particular manner for inward purity

Meraj Ascension to Allah

Momin True believer, the faithful

Mohsin According to religious scholars and exegetical

> writers of Quran 'Mohsin' is the man with spiritual beauty who has devoted all the efforts towards acquiring the station of Ehsan, where he

will have the Vision of Allah.

Muraqbah Concentration, meditation

Murshid The Divine Spiritual Guide

N

Naar The Divine Blaze Nafs Inner baser self which keeps a person away from

Allah by trapping him in worldly desires

Nafs-e-Ammarah The ill commanding inner self

Nafs-e-Lawamah The repenting inner self

Nafs-e-Mulhima The innerself which warns before committing sin

Nafs-e-Mutmaina The Satisfied Self

Noor The Divine Light

P

Pir Guide, Leader

Q

Qab-a-Qausain Point of ultimate Closeness between Allah and

His Beloved Prophet

Qalam The Divine Pen

Qalb-e-Saleem Sanctified heart

Qudsi Hadith Words of Allah said by The Holy Prophet

Qutb Spiritual pivot, a rank of high level Saints

R

Razi Allah Anhu/Anhum Prayer for the Companions of The Holy Prophet,

meaning "May Allah be pleased with him/them"

Rehmat Divine Compassion

Rehmat-ul-Allah Alayh Prayer for a passed away Saint, meaning "Blessings

upon him"

Rooh-e-Jismani The Soul directly associated with physical body

Rooh-e-Noorani The Soul with celestial Light

Rooh-e-Qudsi The Divine Soul

Rooh-e-Sultani The Kingly Soul

Rub-ul-Arbab Lord of all the lords

 \mathbf{S}

Salat The daily five times prayer which is obligatory

upon Muslims to perform in a particular manner

Shaikh Spiritual Leader

Shariah Islamic Law

Sidra-tul-Muntaha The Lote Tree-The last boundary of creation

Sirat-e-Mustqeem The Straight Path

Sultan-ul-Azkar King of invocation, Zikr of Hoo

Sall Allahu Alayhi Blessings and Salutations upon The Holy

Wa'alihi Wasallam Prophet, "Peace be upon him"

Sultan-ul-Faqr King of Faqr

Sultan-ul-Waham King of inward conversation with Allah i.e. The

Murshid Kamil

Guidance

Sunnah Way of The Holy Prophet

T

Tabe'een Respected persons who had seen and met the

sacred Companions of The Holy Prophet

Tajalli Theophany, Divine Disclosure

Tajalliat Plural of Tajalli

Tanazalat-e-Satta The six steps of Divine Descent

Tasawur Contemplation

Tasleem and Raza Two levels of submission to Allah's Will

Tauheed The first and basic pillar of Islam, believing in

the Oneness of Allah

U

Ummah Nation

 \mathbf{V}

Visal Union with Allah

W

Wahdat Being One with Allah

Wahdat-ul-Wajood All Divine Existence

Wahdiyat Oneness

Wali Saint, Friend of Allah

 \mathbf{Z}

Zaat The Divine Essence

Zikr Invocation

Zikr-e-Pas Infas Invocation with inhale and exhale of breath

Every word which is related to Allah and Divinity or is Sacred and Holy, is intentionally started with a capital letter to highlight its Holing

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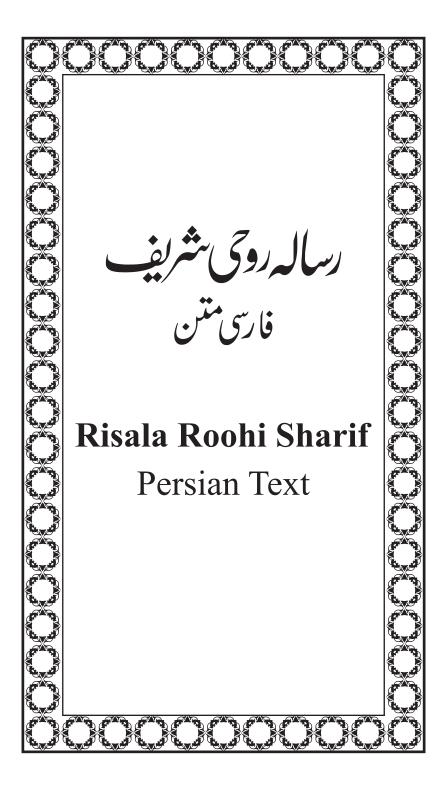
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17	Mohabbat-ul-Asrar	K.B. Naseem (with Persian text)	2001	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
18	Taufeeq-ul-Hadayat	Mohammad Sharif Arif	1993	Progressive Books, Lahore

Other Books

NO	NAME OF BOOKS	WRITER	YEAR	PUBLISHER
1	Ma'ali-ul-Himam	Hazrat Junaid Baghdadi	1998	Nazir Sons, Lahore
2	Kashf-ul-Mahjoob	Hazrat Ali Hajveri Data Gunj Baksh (Translated by Maulana Mian Ramzan Ali)	1970	Fazal Noor Academy, Chuk Sada Sharif, District Gujrat, Pakistan
3	Insan-e-Kamil	Syed Abdul Karim al Jaili	4th Edition 1980	Nafees Academy, Karachi, Pakistan

4	Sirr-e-Dilbaran	Hazrat Shah Syed Mohammad Zauqi	2005	Al Faisal Publishers and Book traders, Lahore, Pakistan
5	Manaqib-e-Sultani	Sultan Hamid Ali Translated by Arshad al Qadri	NA	Maktaba Sultania Ghakhar Mandi, Gujranwala, Pakistan
	Shams-ul-Fuqara	Khadim Sultan-ul- Faqr Hazrat Sakhi Sultan Mohammad Najib Ur Rehman,	2012	Sultan-ul-Faqr
6	English version "Sultan Bahoo-The Life and Teachings"	Translated by Yasmin Khurshid Malik Sarwari Qadri, Ambreen Moghees Sarwari Qadri, Neyn Tara Sarwari Qadri	2014	Publications, 4-5/A Extension Education Town, Lahore, Pakistan
	Mujtaba Aakhir Zamani	Khadam Sultan ul Faqr Hazrat Sakhi Sultan Mohammad Najib Ur Rehman	2013	Sultan-ul-Faqr Publications, 4-5/A
6-fac	English Version "The Spiritual Guides of Sarwari Qadri Order"	Translation done by Yasmin Khurshid Malik Sarwari Qadri, Ambreen Moghees Sarwari Qadri, Neyn Tara Sarwari Qadri	2014	Extension Education Town, Lahore, Pakistan
Wat	Kalam Mashaikh Sarwari Qadri	Khadim Sultan-ul- Faqr Hazrat Sakhi Sultan Mohammad Najib-Ur-Rehman	2015	Sultan-ul-Faqr Publications, 4-5/A Extension Education Town, Lahore, Pakistan
9	Kemia-e- Sa'adat	Imam Ghazali translated by Mohammad Sharif Nakshbandi	1993	Shabir Brothers, Lahore, Pakistan
10	Ahiya-ul-Uloom	Imam Ghazali translated by Mohammad Sharif Nakshbandi	Na	Shabir Brothers Lahore
11	Futuhat-al- Makkiyyah	Allama Ibn-e-Arabi translated by Saim Chishti	1986	Ali Brothers Book Traders, Faisalabad, Pakistan
12	Fusoos-ul-Hikam	Allama Ibn-e-Arabi, Exegesis By Maulana Abdul Qadir Siddique	NA	Nazir Sons, Lahore, Pakistan
13	Hama'at	Shah Wali Allah		

14	Tawareekh Aina-e- Tasawwuf	Shah Mohammad Hassan Sabri Chishti Raampuri	3 rd Edition 1424 H	Maktaba Sabaria Kasur
15	Tazkira-tul-Auliya	Hazrat Fareed-ud- Din Attar	NA	Jahangir Book Depot, Lahore
16	Roohaniyat aur Islam	Captain W.B. Siyal	1995	Al-Faisal Publishers and book traders, Lahore
17	Sair-ul-Auliya	5 all rig	this	
18	Sair-ul-Aqtab			C.C.
19	Mathnavi Maulana Rumi	Maulana Jalaluddin Rumi, Translated by Mohammad Alam Am <mark>e</mark> eri	2005	Khadija Publications Lahore
20	Bahjat-ul-Asrar	Imam Ab <mark>u</mark> l Hassan Shantufi Shafii		0
21	Asrar-e-Haqeeqi	Maktubat Khawaja Garib Nawaz Hazrat Moeenuddin Chishti	NA	Allah Walay ki Qaumi Dukan
22	Dewan-e-Hafiz			· (s)
23	Awarif-ul-Mu'arif	Shaikh Shahabuddin Soharwardi		7
24	Maktubat-e-Imam Rabbani			9/1
25	Azala-tul-Khulafa Vol			
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رساله روحی مشریف فارسی متن Risala Roohi Sharif

ia Kooni Snarii Persian Text

بِسْمِ اللهِ الرَّحْنِ الرَّحِيْمِ ط

بِدَانَ! اَرْشَدَكَ اللهُ تَعَالَى فِي النَّاارَيْنِ -كُنْتُ هَاهُوِيَّتُ، كَنْزًا يَاهُوْتُ، فَخُفِيّاً لِاهُوْث، فَأَرَدْتُ مَلَكُوْتُ،

آن أُعْرَفَ جَبَرُون ، فَعَلَقُتُ الْخَلْقَ نَاسُونَ ذَاْتِ مَرْ چَشْمَهِ ،

چَشمانِ حقیقتِ هَاهُو بیَّتْ _

حضرتِ عشق 'بالا ع کو نین بِبارگاهِ کبریاء تختِ سلطنت آراسة ۔ از کمالِ عبرتِ ما بیّیتِ ذاتِ پاکش ہزارال ہزار و بے شمار قوافلِ عقل سگسار۔ سبختاج اَلله از اجسامِ عناصر خاکی بہزار مظہر ظہور آثار جمال و جلالِ قدرت باعے کامِلا 'آئینۂ باصفاساخت 'تماشاعے رُوعے زیبا می فرماید خود باخود قمارِ عثق می بازد' خود نظر' خود ناظر و خود منظور خود عثق 'خود عاشق وخود معشوق ۔ اگر پَرده را از خود براندازی' ہمہ یک ذات 'و دوئی ہمہ از احوَل چشمیت ۔ می گوید مصنتی نے معتکف حریم جلال و جمالِ صاصوبیّتِ حق 'محوِ مشہود دعی الحق 'درمہد کانِ شہود ذاتِ مطلق 'عین عنایت از شہود مشہود معبود علی الحق 'درمہد کانِ شہودِ ذاتِ مطلق 'عین عنایت از شہود مشہود معبود علی الحق 'درمہد کانِ

"شَبْحَانِيْ مَا اَعْظَمْ شَانِيْ بَصدرِعرت عَالِي معرفتِ وصدتِ مطلق برسر و ردائے تصفیہ و تزکیہ آئت اَکَا وَ اَکَا اَنْتَ دَرُ بَرُ اَلْبُلَقَّ بِ مِنَ الْحَقِّ بِالْحَقِ اَنْ اَنْتَ دَرُ بَرُ الْبُلَقَّ بِ مِنَ الْحَقِّ بِالْحَوْمِ فَالْ مُوفَيْرِ بِالْحُومِ فَالْ مَاكُن قرب و جوارِ قلعهٔ شور (حَرَسَهَا الله تَعَالى مِنَ الْفَتْنِ وَالْجَوْرُ) چند كلمات از ابراز تحقیقاتِ فقر مقامِ هُویتِ ذات و رحمیّی وسِعت كُلَّ شَی از ابراز تحقیقاتِ فقر مقامِ هُویتِ ذات و رحمیّی وسِعت كُلَّ شَی الله الله الناص تعلیم می آرد ۔

عارفِ واصل بهر جا دیده کشاید' بجز دیدارش نه بیند و نقشِ غیر و خودی از خود بر اندازد تا بامطلق مطلق شود_

بدان که چول نورِ احدی از حجایهٔ تنهائی وحدت بر مظاهر کثرت اراده فرمود محت خود را جلوه بسفائی گرم بازاری نمود _ برشمع به جمال پروانهٔ کو نین بسوزید و نقابِ میم احمدی پوشیده صورتِ احمدی گرفت و از کشرتِ جذبات و ارادات ، مفت باربرخود بجنبید و ازال هفت اروَاحِ فقراء باصفا فَنَا فِی الله ' بَقَا بِالله ' مُحوِخیالِ ذات ' همه مغز ب پوست کیش از آفرینشِ آدم عَلیالِلاً مهم مغز ب پوست کیش از آفرینشِ آدم عَلیالِلاً مهم مغز ب پوست کیش از آفرینشِ آدم عَلیالِلاً مهم مغز ب سال عرق بحرجمال برشجرم آق الیقین پیدا شدند _

بجزذاتِ حق ازازَل تا ابد چیزے ندیدند و ماسوی الله گاہے نشنیدند بحریم عبریا دائم بحر الوصالِ لازوال، گاہے جمدِنوری پوشیدہ به تقدیس و تنزیهه می کوشیدند و گاہے تطرہ در بحر و گاہے بحر در قطرہ ، وردائے فیضِ عطا

'إِذَا تَدَّ الْفَقُرُ فَهُوَ اللهُ ''براینان پس بحیاتِ ابدی و تانِ عز سرمدی ''الفَقُرُ لا یُختاجُ إلی رَبِّه وَلا إلی غَیْدِ ه، معرّز ومکرّم' از آفرینشِ آدم علیٰ الفَقُرُ لا یُختاجُ الی رَبِّه وَلا إلی غَیْدِ ه، معرّز ومکرّم' از آفرینشِ آدم علیٰ اللهٔ وغوث علیٰ اللهٔ وقام قیامت بی آگای ندارند و قدم اینال برسر جمله اولیاء وغوث و قطب اگر آنهارا خداخوانی بجا واگر بندؤ خدا دانی روا مقلیم مقام اینان حریم دات بریاوازی ماسوی الحق چیز سے ناطلبید ندو بدنیائے دنی و نعیم اخروی ، حوروقصور بهشت ، بکرشمهٔ نظر ندیدند و از ال یک لمعه که موسی عَلیْالِسَّالِی در سراسیمگی رفته و طور در هم شکسة 'در هر لمحه و طرفته العین مفتد به نزار بار لمعات بذباتِ انوارِ ذات براینال وارد و دم نه زدند و آب مفتاد هزار بار لمعاتِ بذباتِ انوارِ ذات براینال وارد و دم نه زدند و آب نه کشیدند و هکل مِنْ هَنْ دِیْن مِی گفتند _

وایشال سلطان الفقر و سیدالکونین اند _ یکے روح خاتون قیامت (رَضَی الله تَعَالیٰ عَنْهٔ) _ یکے روح خواجه شن بصری (رَضَی الله تَعَالیٰ عَنْهٔ) _ یکے روح شیخ ما ، حقیقت الحق ، نورِ مطلق ، مشهود علی الحق ، حضرت سید مُحی الدین عبدالقادر جیلانی محبوب سجانی (رَضَی الله تَعَالیٰ عَنْهٔ) و یکے روح سلطانِ انوار ، سرّالسرمد حضرت پیر عبدالرزاق فرزنو حضرت پیر دستگیر (قدس سرّهٔ العزین) و یکے روح چشم چشمانِ هاهُویّت ، سرّاسرارِ ذاتِ یاهُون فنا فی هُوفقیر باهُو کیک روح چشم چشمانِ هاهُویّت ، سرّاسرارِ ذاتِ یاهُون فنا فی هُوفقیر باهُو (قُدُسُ الله سِرُّهُ) و دو روح دیگر اولیاء _ بحُرمتِ یمنِ ایشال قیام دارین _ تا آنکه آل دو روح از آشیانهٔ وحدت بر مظاهر کشرت نخواهند دارین _ تا آنکه آل دو روح از آشیانهٔ وحدت بر مظاهر کشرت نخواهند

پرید قیام قیامت نخوا بدشد بسر اسر نظرِ ایشال نورِ وحدت و کیمیاعے عربت بہر کس پر توءِ عنقاعے ایشال افتاد 'نورِ مطلق ساختند ، احتیامے بریاضت و ورد اوراد ظاہری طالبان را نہ پرداختند۔

بدان كه فقرِ نورِ مطلق موَّلَفِ تاليفِ إِين كتابِ مستطاب برده ها وحجب حجاب تمامى برانداخة عين العينِ وحدت كشة مسبّحان الله! جسم اين بنده را پرده ضعيف حائل خود بخود درميان هزار ها اسرارِ عجيبه ولطيفه هائے غريبه فرموده! خود ناطق وخود منطوق خود کا تب وخود محتوب خود دال وخود مدلول خود عاشق و خود معشوق ـ

اگر این را آثارِ قدرت ربَّانی دانند بجا و اگر وی منزّل خوانند روا معنّا فدا الله! اگر این و ثیقهٔ لطیفه را از زبانِ بنده دانی الحق! اگر ولی واصل که از رجعتِ عالم روحانی یا عالم قدس شهود از درجهٔ خود افقاده باشد اگر توشن باین مختابِ مستطاب جوید آن را مرشد بست کامل و اگر او توشن نی گرفت او را قسم و اگر ما او را ندرسانیم ماراقسم و اگر طالبِ سلکِ سلوک معتصم و متمتّک شود ، تمجرِّد اعتصام عارفِ زنده دل وروشن ضمیر سازم و معتصم و متمتّک شود ، تمجرِّد اعتصام عارفِ زنده دل وروشن ضمیر سازم و متمتّک شود ، تمجرِّد اعتصام عارفِ نده دل وروشن ضمیر سازم و متمتّک شود ، تمجرِّد اعتصام عارف ِ بوّد من عاضرم

ہر کہ فائب ک بود کا فاصر م ز ابتدا تا انتہا، یک دَم بُرم

-{&*-{\&}(*)(\&)-{\&} \& \&*\\&(*)(\&)-*

طالب بيا! طالب بيا! طالب بيا! تا رسانم روزِ اوّل باخدا

بدان کہ عارفِ کامل قادری ، بہرقدرتے قادر و بہر مقام ماضر محو هاهُويَّتِ مطلق مصنَّفِ تصنيف مي فرمايد! تا آنکهازلطف از لي سرفرازي ۽

عين عنايتِ حقّ الحق حاصل شده ، و از حضور فَانْض النّور اكرم نبوي طَأَيْلِإِ

حكم إرشا دِ خلق شده' چەمسلم چە كافر' چە بانصیب' چەبىنصیب' چەزنده و چه مرده بزبان گوهرفثال" مُصطَفى ثَانِيْ وَهُجُتَبِي آخِرُ زَمَانِي " فرموده _

دستِ بیعت کُرد مَارا

خوانده است فرزند مّارا مجتبيًّا

شد اجازت بَاهُو را از

خلق را تلقین یکن بهرِ خدا

خاک پایم از ځین و از ځن

معرفت گشته است برمَن انجمن

وبمنزل فقر از بارگاه کبریا حکم شد که'' تو عاشق مائی'' ایس فقیر عرض نمود که '' عاجز را توفيق عثق حضرتِ بجريانيت'' _فرمود'' تومعثوق مائي'' بازاي عاجز ساکت ماند _ پرتوءِشعاع حضرت کبریا بنده را ذرّه وار در ابحارِ

استغراق مستغرق ساخت و فرمود!" توعينِ ذاتِ ما بستى و ماعينِ تو بهستيم، در حقيقت حقيقتِ مائى و در معرفَتْ يارِ مائى و در صُوصير ورتِ سرِ ياهُو بسِتى "





Sultan Bahoo, the most eminent Saint of Sub-continent, is written at the level of Divine Oneness and contains the Secret of all The Divine Secrets. Due to its Divine Effects, this subtle treatise is given as a litany in all the mystic orders for the purgation and elevation of the soul of a Seeker of Allah. Here is an effort to describe The Divine Secrets written in this book for the Seekers of The Truth and Reality. This is the first ever attempt to interpret this book and it not only reveals The Divine Secrets but also explains the requirements of the way to the Closeness, Vision and Union of Allah. The true Seekers of Allah can derive spiritual beneficence from it according to their spiritual level and can also progress in their journey towards Allah by being enlightened with The Divine Knowledge.



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